

# Christian Education

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Vol. IX

JUNE, 1926

No. 9

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*Published Monthly, Omitting July, August and September, at  
Lime and Green Sts., Lancaster, Pa.*

*By The Council of Church Boards of Education in the  
United States of America  
111 Fifth Ave., New York, N. Y.*

*October, 1925, to June, 1926*

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Entered as second-class matter March 29, 1926, at the Post Office at Lancaster, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 18, 1918. The subscription price is \$1.00 per annum; ten or more subscriptions 75 cents each, 10 cents must be added if payment is made by check. Single copies 20 cents each.

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## YOUTH AND THE COLLEGES

ROBERT L. KELLY

### *Dartmouth*

The *Dartmouth Undergraduate Report* has gone into academic history as a classic of seasoned student opinion. This does not mean that student opinion was crystallized at Dartmouth or elsewhere by this report. The chairman of the Dartmouth committee has recently written CHRISTIAN EDUCATION that the same committee, if the work were to be done now after two years of further thought, would write a new and different report. But each member of the committee was given liberty to drop responsibility for one subject for one semester and the group was given financial assistance so that representatives might visit Swarthmore, Princeton, Yale, Harvard, Smith and one or two other colleges. As an experiment in free, group, undergraduate thinking, the procedure was of unusual interest and significance.

In making up the committee, President Hopkins selected men who, in his judgment, would represent the best thinking in the senior class. Aschenbach was captain of the football team and a member of Palaeopitus, the student governing body. Cowley was editor of *The Dartmouth* and a member of Palaeopitus. DuBois was a very good student and a popular and respected undergraduate. Fleming was manager of the basketball team and a member of Palaeopitus. Gardner was an exceptionally good student, a man who acquired several honors in scholastic accomplishment, and said to be a non-fraternity man. Knudson was a member of one of the newer fraternities and a member of Phi Beta Kappa. Maclean was editor of the *Jack-O-Lantern*, the

comic monthly. Morgan was president of the Outing Club and a member of Palaeopitus. Morin was editor of *The Bema*, the literary monthly. Reid was a member of Phi Beta Kappa. Thurston was captain of the baseball team and a member of Phi Beta Kappa. Watkins was a member of the basketball and football teams.

That the Dartmouth report has stimulated undergraduate thinking among the students of many colleges there is no doubt. Student committees are now engaged in numerous colleges in a persistent effort to understand some of the profounder phases of college life. They are making their contribution to the widespread effort to make American colleges places of real intellectual adventure. They are getting experience in creative thinking and are demonstrating that student interest can function in other fields than those of the traditional "student activities."

#### *Bowdoin*

The Bowdoin Undergraduate Committee recommends:

That the size of the college be limited to about 500 students.

That all candidates be required to take entrance examinations.

That a college union be provided for non-fraternity students.

That no more fraternities be established and the size of existing fraternities be limited.

That no disciplinary action be taken by the Faculty except on recommendation of the Student Council.

That "practical" courses be not admitted to the curriculum.

That the Faculty be made up "not (of) parroting pedagogues, but live men of intellect, men of attractive personality, men who have demonstrated their ability to teach."

That an introductory course in Evolution be instituted for freshmen.

That a course in Biblical Literature be instituted.

That the system of major examinations be further developed and the requirements for the degree be stiffened.

#### *The University of Michigan*

One of the most comprehensive studies on methods of increasing the intellectual interests of students has been made by Robert



Cooley Angell at the University of Michigan. This study was made at the request of the president and deans of the University and concerns itself with the present state of intellectual interest, the utilization of self-assertiveness as the basic means of increasing intellectual interest, methods of enhancing the prestige attaching to intellectual achievement, methods of increasing self-expression in the performance of intellectual tasks, and methods of lessening the distractions of university life. The report is full of interesting and practical suggestions.

### *Harvard*

The Harvard Student Council having spent five months in study of the educational situation at that institution has asked that the university be reorganized into at least six smaller colleges, preferably of about 300 students each, and that the students of each college be housed in dormitories by themselves.

This whole movement has tremendous significance for Christian education. As Woodrow Wilson once said in effect, intellectual and religious enlightenment go hand in hand. The colleges do well to invite the students to make a first-hand and independent study of their place and function in American life. The churches are wise that afford the same opportunity to students. The colleges and the churches have everything to gain and nothing serious to lose by this policy. This does not mean that the students will solve all the perplexing problems of college or church life. The students are the first to admit this. But the coming to grips with the deeper meaning of education and religion on the part of so many undergraduates, working independently and in groups, may well constitute an epoch in American educational and religious thinking. The student interest in the deeper religious life of our people is finding encouraging expression on a state-wide scale in Iowa, Illinois, and Indiana. The interseminary conferences are increasingly occasions of intellectual and spiritual quickening on the part of our future ministers, and the national conferences of students are becoming more and more powerful factors in this academic and religious renaissance.

With due apologies to Daniel Webster, CHRISTIAN EDUCATION joins the growing student chorus—*Religion and Education, now and forever, one and inseparable.*

## AS I SEE IT

ALFRED WILLIAMS ANTHONY

Once in a while an observer should speak his mind in a personal manner and come forth from behind any blinds of anonymity. He may even drop the third person and use the plain, blunt first. Professor William Lyon Phelps of Yale University writes monthly under the caption "As I Like It" expressing literary judgments modestly as his, which may nevertheless be taken as standard. I venture, from my point of view, simply to tell what I *see* in this field of cooperative finance.

*The Campaign of Perseverance*

How slow most of us are—stupidly slow frequently. This Campaign of Perseverance has been hammering itself with various forms and great parade of words into an expression of benevolent purposes and useful methods, while the organizations and persons who might become beneficiaries do not appreciate the fact that benefits lie within easy reach.

We who seek funds and insist upon sound methods of finance are safe with the future. We are sure of vindication. We are better off with less money soundly secured than with much money speculatively placed and in danger of vanishing in a period of stress.

Practically all charitable, educational and religious institutions would welcome permanent funds; practically all are asking for them in quiet, modest ways. In unity of effort and utterance lies strength, yet modesty, or preoccupation, or possibly sheer procrastination keeps many from open speech.

An astonishing array of figures representing the objectives of campaigns for funds has already been published, but by no means have all educational, charitable and religious organizations entered into these lists as they should and might do.

*The Spread of an Idea*

A new idea has small chance of receiving attention. It's the hardest thing to give to a man. All of his habits, his predilections, his objects of pride and his prejudices present inhibitions

to the entrance of an innovation. Even a surgical operation would fail to inject a new idea into smug complacency.

The new idea is a new idea of trusteeship—new, because larger, more adequate, better fitted to modern conditions, adapted to changes which are now taking place and are sure to take place in the future. This new idea involves the following elements:

1. Expert financiers are better for the handling of trust funds than are expert philanthropists, expert educators or expert saints.

2. Corporate trustees average to be more competent, more continuing and more secure than individuals.

3. Trusts should contain provision for adaptation to changing conditions, so that the dead hand may not perpetually grip hollow forms when vitality and substance have disappeared.

4. A standardized form of trust available everywhere, understood because common, offers simplicity, safety and convenience, while at the same time removing causes of confusion and misunderstanding.

5. A standardized form, known as The Uniform Trust for Public Uses, has been developed and approved during a period of more than five years by a large number of interdenominational and inclusive organizations acting upon the advice of competent legal counsel.

6. Trust companies, who may use this standardized form, are the ones to adopt it. They are slow to act, the chief reason evidently being because they are expected to pay for it. Why should they not pay for it? They are the ones who are to profit by the business which will come to them. The charities served make no profit out of the funds which benefit their operations. The trust companies which become trustees are entitled to legitimate compensation in commissions.

7. A Community Trust is good. To the extent in which it is limited to its own community, it is not so good as The Uniform Trust for Public Uses, which has no such limitation, and is competent to serve every object within the community as well as objects wherever located.

The foregoing elements of the new idea are not complicated and there are no mysteries about them.

*Dare I Tell?*

Dare I say to treasurers, financial secretaries and legally competent boards in the fields of charity, education and religion, that, despite the customs of the past, they are not themselves the best trustees to be named by donors and testators of funds designed to benefit their work?

Simple reasons are these:

1. They are not financiers. By training, experience and appointment they are specialists in charity, education or religion, as the case may be.

2. Whatever fiduciary powers are granted them in charters or acts of incorporation, are granted as incidental to the main object of their organization, and the incident cannot safely become equal to the major purpose, else the major purpose itself suffers and the organization becomes unbalanced.

3. The experience of years has demonstrated that financial incompetence in the handling of permanent funds has caused charity, education and religion the loss not simply of enormous sums of money, but of the confidence and devotion of friends and supporters, a more expensive loss than that of money. Incompetence cannot be redeemed by good intentions.

*The Essential Thing*

Trust funds, when really in trust, cannot be consumed. Only the income can be used. The income, then, is the important thing for the beneficiary. If some other organization has technical ability for better conserving the principal itself than has the beneficiary, why should the beneficiary covet eagerly that principal? He cannot use it. It is unlawful for him to waste it or diminish it. Is it a matter of pride for him to hold large sums which he cannot use? It is a very simple matter of bookkeeping to show in the reports of the beneficiary all of the sums held by some other trustee or trustees, for his benefit, and thus, in total figures, present the aggregate of endowments. As the body of securities need not all be in one strong box so the total of trust funds in an endowment need not all be in the hands of the same trustee. It is a wise policy to have trustees all over the country who are able to receive trusts from their clients and people of

their communities for the benefit of an institution elsewhere located, even though far away.

Multiple trusteeship, when understood by all parties concerned, will yield profits of inestimable value through the years to come.

The possibilities of cooperation between educational institutions, philanthropies and religious organizations on the one hand, and men who do business on the other, such as trust companies, banks with fiduciary powers, lawyers who write wills and trust agreements and life underwriters who issue policies for future benefits, are so great as to be beyond our comprehension just now. We must live more years, and those who come after us better than we will see the advantages which we are now seeking by means of broad and inclusive cooperation.

#### COOPERATIVE FUNCTIONING IN THE FIELD OF FINANCE

##### *Cooperation in Insurance*

Seattle, Washington, leads the country in cooperative insurance for charity. In February, 1925, members of the Life Underwriters Association of Seattle gave gratuitous service in an intensive drive for a Million Dollar Endowment in twenty-year endowment policies for the Children's Orthopedic Hospital in Seattle. For the time being all regular business was laid aside and the insurance men devoted themselves exclusively to this one object. Public-spirited citizens contributed \$6,500 for expenses. The newspapers featured in generous space and extensive write-ups, the daily progress. At the close of the campaign results were as follows:

Cash paid in .....	\$ 22,500.00
Bequests known to have been incorporated in wills .....	125,000.00
Endowment policies in the hands of the hospital .....	731,000.00
Endowment policies in the hands of donors .....	169,000.00
<hr/>	
A total of .....	\$1,047,500.00

On the first anniversary of the campaign the first policy was cashed in. It was a policy of \$1,000.00 on the life of James F.

De Vane, killed in an automobile accident, which had been paid for by the Western Laboratories of Yakima as a contribution to the hospital.

*Wide Scope in Yonkers*

The Westchester Trust Company of Yonkers, New York, prints a pamphlet entitled "Endowments and Foundations securely and easily created under The Uniform Trust for Public Uses," in which the trust company states, "We are prepared to accept trusts for any charitable purpose whatsoever under 'The Uniform Trust for Public Uses,' including the following:

For providing scholarships, prizes or medals for excellence in the public schools;

For endowments to make it possible for deserving young people, lacking home, funds or friends, to complete high school or college courses;

For aiding Boy Scouts or Girl Scouts;

For aiding Young Men's Christian Associations, Young Women's Christian Associations, Young Men's Hebrew Associations or similar organizations;

For the distribution of a "lump sum" among local charities;

For the care of children, the aged, the blind, the sick and the convalescent;

For providing visiting nurses;

For the endowment of a library, a hospital or a hospital bed;

For the endowment of a church, a church pew, or any particular work or society connected with a church;

For the endowment of Home and Foreign Mission Boards and Church Boards of Education, singly or in group;

For the endowment of any group of educational, religious, hospital or other charitable activities, including a "Community Trust";

For the promotion of art, literature, science, research or invention;

For the promotion of a wise use of leisure;

For providing parks, playgrounds, memorial public building, etc.;

For providing portraits, busts, statues, etc., as memorials to



persons whose lives have been pre-eminently useful to the community;

For creating an endowment or foundation for any public use, secular or religious, Catholic, Jew or Protestant."

### *Montclair's Method of Mutuality*

Montclair, New Jersey, proposes to combine in a unique way its Community Chest, Community Trust and The Uniform Trust for Public Uses. Of "The Montclair Endowment," which is in reality a Community Trust, the statement is made:

"It is a community-wide mutual benefit fund created and augmented from time to time by the Union of many gifts—many different estates or parts of estates—held in trust by banks or trust companies acting under the same form of resolution or declaration of trust known as The Uniform Trust for Public Uses.

The purpose of 'The Montclair Endowment,' as specified in the trust, is to provide an income from a permanent fund for 'the relief of the poor; the improvement of living conditions; the improvement of working conditions; the care of the sick, the young, the aged, the homeless, the incompetent and the helpless; the promotion of science, art, health, recreation, patriotism, comfort, convenience, education and good citizenship of and among inhabitants' of the City of Montclair as now or hereafter constituted regardless of race, sex, color or creed. Unless otherwise provided by the giver the undesignated income or other available funds from such gifts will be applied by the trustees as directed by The Community Chest of Montclair so long as it shall in the opinion of the court and the governing boards of the trustees act in good faith and be worthy of public confidence."

Such agreements provide for cooperation inclusive of all agencies in the general field of human welfare.

### *Some Show of Statistics*

The latest available U. S. Census figures place the total value of church property in the United States at \$1,676,600,582. This was eight years ago. The total value has been very much increased. The estimate of architects, reported in "The Archi-

tectural Forum," indicated that the following sums have been spent for church edifices:

In 1921, \$60,000,000.  
In 1922, \$80,000,000.  
In 1923, \$85,000,000.  
In 1924, \$149,000,000.  
In 1925, \$185,000,000.

Careful estimates recognize annual gifts in the United States to charitable objects as considerably over \$1,000,000,000, and gifts to religious objects alone about \$650,000,000, of which between \$50,000,000 and \$75,000,000 are sent out of the country for religious work in other countries (foreign missions). Church organizations (larger than and excluding local churches) have endowments, it is estimated, of about \$575,000,000.

Of colleges and universities in the United States there are roundly 1,300, which represent an investment in plant of \$1,000,000,000 and possess in present permanent funds \$1,500,000,000. The number of students in these colleges and universities is in excess of 600,000. The annual expenditure for education in the United States is more than \$1,000,000,000.

## A STUDENT SYMPOSIUM

### THE WORK OF THE WESLEYAN UNDERGRADUATE COMMITTEE

THOMAS H. BRIGGS, JR., *Chairman*

With the belief that the questions and problems of each college are unique there has been appointed at Wesleyan an undergraduate committee to study the present system from the students' point of view. The group consists of several small committees, the chairmen of which form a central steering committee. To each group has been assigned one phase of the activities of the college for research. After some consideration these have been divided into the three main headings: administration, curriculum (with two sub-committees), and extra-curricular activities (with two sub-committees).



Under the heading of administration are classed such topics as admissions, requirements for promotion, discipline, and faculty-student relationships. The many phases of the curriculum may be briefly summed up as being under: degrees, requirements and content of courses, methods of teaching, and examinations. Extra-curricular problems separate into the intellectual types, and the various forms of athletics, dramatics, and publications.

The work of the group has just started so that no conclusions have been reached as yet. It is planned to continue the work well into the middle of next year in order to make the study as comprehensive and inclusive as possible. Frequent consultations are held with members of the faculty, thus adding the wisdom of older men to the discoveries of the students. The desire is to find plans which will be as near the ideal as permissible, but which are, at the same time, feasible and can most easily be fitted in with the present practices.

#### DOES EDUCATION EDUCATE?

RACHEL CHILDREY

CORNELL UNIVERSITY

It is a truism to those of us who reflect on it, that education, like industry, has become a large scale production, involving standardization of parts, mechanization of activity, and the lessening of personal relationship. This does not make for real human life, in whatever place it is found. Yet some of us, confronted with the problem of living a life, seek help in a university. We come, not knowing quite what to expect, nor what we hope to achieve by the completion of our "course." Somehow we hope to be able to think a little more clearly, to know a few more facts, and to have a little more technical training. Beyond that, we know too little of the complexity of modern life to know what we need. Trustfully we leave it to the faculty to decide.

For the most part, they are blind leaders of the blind. Each is interested in his subject primarily, and only secondarily, if at all, in life and its problems and the relation of his specialty to the enrichment of the life of the community or the individual.

The faculty therefore are scarcely fitted to help the student grasp the significance of the tremendous forces in our life to-day. We find the college curriculum composed of required subjects and electives. The required subjects a senior is generally glad to have had and wishes that their real value and significance had been clear to him when he took them, that he might have better profited by them. The electives are usually in the subject you like best—without any relationship to any other subject, or to your life and its meaning. But pretty largely, the parts are standardized, one three hour course being as good as another so far as credit goes. Three lectures on one subject are as good as three on any other subject. There is no integration of your work, no recognition of the unity of knowledge, nor its fundamental value. The secretary of the college once told me that the purpose of an education was to train you critically to appraise situations and to make decisions, in the light of your own and the race's past experience. It sounded sensible to me, but at once the question arose in my mind why, of the dozens of professors and courses I had "had," only one or two had helped, or expected, me to think; had shown me implications of the subject beyond the limits of the course, had made, indeed, any contribution to my training for appraising and deciding issues in a complex and perplexing world.

Why doesn't the college perform this function of leading students into a richer and more powerful way of living? Of course there are many reasons. Most obvious is the lack of money to pay really good teachers for any but a small percentage of the courses. Another is the inertia of all those who get in a rut—and they are as numerous among teachers as in any other profession. The students, too, take little advantage of the freedom for initiative which is offered them. They prefer to be told what to do, it's easier. They work for marks and credits and usually are content with "getting by." But is that not the fault of the way they have been taught in secondary schools, when they were being crammed for entrance examinations? Of course there are other factors in the situation which I do not know or do not understand. I can chiefly judge of the fruits of the present system as I see it in the lives of myself and my fellow students.

Fortunately for me, the past year has brought me two new ideas which have done much to motivate and make meaningful my college work. Both of them have come from incidental outside sources, yet without them my college work was becoming so much dead wood—a mere series of requirements for a degree which was needed for any sort of a job involving brain work. At Silver Bay Y. W. C. A. conference last year, under the guidance of a real teacher, I discovered for myself the idea that religion and education were life. And that in order to know anything about a problem it was essential to analyze it before setting out to solve it. In other words, I saw that education, to contribute most richly to life, must begin where you are, with things that are vital to you, and go on step by step from that beginning. It seemed so simple and so helpful, I wondered that educators still persisted in the old method of cramming things into you that were not related to you or to each other. That they began, in other words a good distance off from where you were, and expected you to take a mighty leap and land on the appropriate starting point. It is as if a professor were teaching his students a difficult path along the side of one of our beautiful gorges. He himself walked over the path, showing us the way, but we had to follow along on the other side of the gorge and could only imperfectly see, and would soon forget all he had told us. When we finally some time later came to take the trip ourselves, we had forgotten the treacherous points in the path—and on the rim of a gorge a misstep is fatal. Why might not the teacher come to our side of the gorge, take us down into it and up again to his side, laborious as it might be, and then take us over the very path we sought to learn? Missteps would be fewer, and knowledge would be vital.

The second idea I caught at Evanston. It was the suggestion that Christian programs should be framed in terms of Christian tasks to be accomplished and not in terms of meetings to be attended. Then would come interest, initiative, and vital effort. In the same way, college work, if centered around pressing tasks and problems, calls forth energy, study, and the exercise of thought and judgment. All students could do research, and better research than many graduate students now do, if they

were called upon to study some condition, or some problem that was of vital importance. With the sense of responsibility that comes from knowing that you are the one to solve a problem, and if you fail it will go unsolved, with the training which you could be guided through in such work, study would be no longer for credit only. Information gained would not readily be forgotten, for it would have meaning for at least one problem of life. The ability to think would grow through practice.

These scattered thoughts will not diagnose or cure the disease only too apparent in our educational system. They are but the reflections of one who is going through the mill and wondering why and how along the way.

#### TRAINING FOR NO MAN'S LAND

HAROLD A. EHRENSPERGER\*

GARRETT BIBLICAL INSTITUTE

On the inside of one of the gates of Harvard is the inscription, "Depart to serve better your country and mankind." How well I remember the jokes that were prevalent when the Ensign's School discharged its students and they marched out of that gate to return to their peace time vocations. In the minds of many of them were the words of that American classic, "Where do we go from here?" This June thousands of men and women will go marching out of our colleges and universities to serve better, we hope, their country and mankind with the same question written in their faces, "Where do we go from here?" They have been through a "strange, eventful history" which has brought them to the place where the world ushers them into the society of educated men.

Some of them, no doubt, have already made up their minds about their future. Just how this came about is a mystery. Most of them have not received any particular companionship with men of large minds, nor have they been guided on their way by understanding parents or friends. Some have stumbled into

\* Mr. Ehrensperger is Chairman of the Continuation Committee of the Evanston Interdenominational Student Conference.

their convictions, others have had to decide in order to get a degree. What a triumph in vocational guidance is the system which makes a man major in a subject before he has any knowledge of it whatsoever! Even the few who are sure of their future,—those, for instance, who are following in the footsteps of their fathers in controlling and promoting a big business—even these may possibly have a doubt as to their future service to mankind.

In another three months the majority of the graduates will have chosen. All their lives they have been choosing, in high school, in college, and now that their education is "over," how few have grown into a discriminating mind or have come to conclusions after "drinking deep" in many springs of knowledge! How insignificant is the number who may be called in any sense liberally educated. They are the victims of the "pre" course. What a pity it is that this system has robbed us entirely of the possibility of a medical student knowing anything about literature, or of the arts student knowing or understanding anything about science. What has become of the scientists who were our greatest poets and the poets who were amazingly fine politicians? Where are the men who are so adept at a number of things that they cannot choose which one they will follow? Who has had the experience of Keats in finding life a long hall on the sides of which open doors into rooms where the poet could find himself at home? We are all in a hurry to become expert and we have become the slaves of time.

Now that they have marched out, they begin wondering why they majored in what they did. Perhaps it was the thing to do, perhaps it was the easiest way. Some are destined to be business men, some doctors, some lawyers, some scientists. But where is the enthusiasm that should fire a selected man entering into the life of to-day? Where is the consecration and devotion that sings lightly in the heart of every man who has found his place? Some will make money, and then others will be teachers and ministers. These teachers and ministers! Here surely can be found men and women of broad vision and acute mind. Here, in reality, in the case of teachers can be found men and women whose minds have often been too good for anything else, and in the

case of ministers, men who have been sincere when sincerity was about all that could be expected.

These teachers and ministers! They, too, are going out to specialized work. Have their educations been liberal? Dealing with life as they must, do they know life? Is the ministerial candidate the leader, is he the man above all others who is to lead men into more abundant life? He is going into theological school where he must choose again, be specialized a little more, and then receive another degree. He will soon march out with the added dignity of a bishop's blessing. He will not hesitate, a place is waiting for him,—he is assigned. Yet written in his face may still be the same earnestness, but it is countersigned with these words, "Where do we go from here?"

We are trained to fill places, not to make places. Some, especially the ministers, find themselves in about the same condition as the soldiers in France found themselves. We were trained to fill a place, the trench of our vocation. We have been given a "charge." We have found our trenches taken by a hundred different enemies. We do not know how to fight them, and we cannot make peace with them. We are in no man's land, and before we are shot down, we look back to where we came from and cry "Alma Mater," and the bombs bursting in air seem to reply, "Poor little one!"

### A SLAVE TO THE LAY MIND

CECIL HEADRICK

SOUTHWESTERN COLLEGE

When the doctor came into the room, the mother stood to one side so that the sick child could be treated. Her grandmother had told her many remedies made from herbs to use in such cases, but somehow she preferred to trust the doctor. Had he not been trained in the science of medicine?

The minister stepped into the pulpit; it was his first appearance. The congregation scrutinized his message. They tested it by all that had been said on the subject since the time of William



the Conqueror. Was he going to be one of those preachers who "bites the hand that is feeding him" by not preaching what he had been employed to preach?

From common observation we know that the opinions of people on religious subjects become beliefs and later dogmas—possibly the effect of being "aged in wood." As students are planning to take up life work in Christian service, it seems exceedingly unfortunate that as ministers (their years of training being disregarded) they find themselves slaves to the lay mind, and to the most conservative minds in most places. I speak as one from a certain section of the Middle West, and pray often that it is different elsewhere.

The conscience of the people cannot be awakened to activity unless the people whose sole work is to do that thing be free to point out the faults of the age in which they live. By the faults of the age I mean more than individual morality. Rather the great social problems upon which the lay mind is prone to be very conservative. The preaching upon such topics so as to infer the possibility of a change is often the first step toward "resignation."

By talking with numbers of men in their thirties, I find that upon going into church work they have awakened to the realization that they are church men rather than Christians working through the channel of the church in the changing of wrong conditions. Many of them have accepted the situation with the remark, "You can't change the world overnight." Henceforth they are destined to perform a priestly function in the church.

This is an old story. By and large in the history of the nations the prophetic note has been mostly from those outside church activity while the church has remained the temple in which the retrogressive excuse themselves from sacrificial responsibility. Now that the Youth Movement turns to work through the church (as is shown by the activity of the Interdenominational student conference at Evanston and the continuation of that work) I am wondering if most of those who decide to go into the ministry will not receive training such as would fit them to fill places rather than make places; and further, if they

will awake to find themselves bound to be churchmen rather than free to speak through the church for the coming of a different day.

#### TIME STUDIES AT NORTHWESTERN UNIVERSITY

LESTER HAFEMEISTER

MEMBER OF THE UNDERGRADUATE SURVEY COMMISSION

Northwestern University is awaiting the final results and interpretations of their recently conducted time survey. Early in the spring a survey was made of the use of time by the students on Northwestern's Evanston campus. This survey was conducted by the Undergraduate Survey Commission, a body composed of twelve men and women sincerely interested in the problems presented by campus life.

Through the survey an attempt was made to study the forces which are acting upon different groups on the campus, whether of a religious, social, or fraternal nature. Where the student spends his time, there lies his interest, the commission believes. And just how the man compares with the coed, the senior with the freshman, and the fraternity man with the non-fraternity man in regard to their interests, and the forces in play on their characters, are points of interest to be revealed by this extensive survey.

Final interpretation of the time charts which were sent out to the students will be made during the summer. By the end of the summer all information will be reduced to figures and tangible facts, ready for publication. This work will be in charge of the Undergraduate Survey Commission chairman, E. Wight Bakke. Mr. Bakke, last year a member of the Student Pilgrimage of Friendship to Europe, and this summer the student chairman of the Mid-West College Conference at Lake Geneva, has been the principal organizer and leader of this project since its inception.

Too little extra-curricular activity for the majority and too much centralization of all campus work in the hands of a few is the one great outstanding problem revealed by the statistics



already compiled from the time charts. Over sixty per cent. of the students give no expressive side to their college education and participate in absolutely no outside activities, the charts showed, while those that are active on the campus average from three to five different activities apiece.

No social life was registered by over half of the 850 who returned their time charts. Among sorority and fraternity members the rating of social activities was relatively high as compared to that of non-sorority and non-fraternity students. Men far exceeded the women in social affairs on campus, while off-campus honors in social life were easily taken by the women. Men and women compared favorably in their religious participation, but at least seventy-five per cent. of the students showed a purely passive attitude that consisted in merely attending worship instead of taking an active part in religious work.

Some special facts regarding church activity as revealed by this branch of the survey were used by the Northwestern delegates to the recent Illinois "Y" convention at Bloomington.

Northwestern's survey was undoubtedly one of the most complete, accurate, and extensive carried on by any university. Although Dartmouth, Harvard, Amherst, and Chicago have had their surveys, Northwestern's was different in most respects. In the first place, the survey was strictly a student affair, planned and carried out by students alone. A foundation of facts was laid down, far more accurate than any other institution has undertaken up to the present time. Far more students were reached, and these kept their charts over a longer period of time. A very normal week was selected during which the charts were in circulation, and the student body was divided into schools, classes, organizations, and sexes.

Thirteen major divisions were indicated on the charts sent out by the commission as the principal units of time disposal of the students. Included in the list are: physical activity, social life, campus activities, religious activity, academic work, outside work, transportation, sleep, dressing, meals, self-development, and leisure. Of the charts sent out to the students at Northwestern, over 800 were returned, which was a far greater percentage than was necessary for statistical accuracy. The charts

returned were representative not of the book-worm, the athlete, or the coed alone, but almost equally of all groups concerned.

Sponsored in a sense by the two Christian Associations the survey idea, and finally the commission grew out of the apparent lack of facts necessary for the complete discussion of campus problems, and the factors affecting moral life on the campus. Although faculty and administration at Northwestern were entirely excluded from the work of the survey, President Walter Dill Scott agreed to finance the expenses of printing and postage incurred by the time survey. For, said Dr. Scott, "I shall look with nothing but favor on such a proposition of student survey. Its chief value lies in the fact that it is strictly a student enterprise, and if the commission can get the cooperation of the students themselves they will be doing a very significant piece of work."

This time survey is but one of the steps in the study to be made by the commission. It is regarded as a significant one, and will be the basis for further study of the Christian and non-Christian forces acting upon the lives of students in general, and individuals in particular. However, the time survey was not intended to be directed at the individual, but rather to reveal the general tendencies affecting and influencing the student body as a whole. The time survey when entirely interpreted will form excellent grounds for a contrast of the forces upon special campus groups. The student survey itself will be carried on for an indefinite number of years, and with this firm foundation should result in some significant and valuable future research.

THE STUDENT INTERDENOMINATIONAL COUNCIL AT OHIO  
STATE UNIVERSITY

RALPH R. BROWN

At a "Good-Will Banquet" attended by two hundred and fifty students from all religious bodies represented on the Ohio State University campus, held in the early spring, a Student Interdenominational Council was organized to promote good-will and fellowship between the various denominations. It is com-

posed of two representatives from each church and student organization—Baptist, Episcopal, Jewish, Methodist, Presbyterian, Lutheran, etc. The Council has held several meetings and has elected the usual officers and a program committee. A weekly business meeting at 4:00 o'clock is in the plan.

The first organized project to be taken up was the promotion of "Good-Will Sunday," May 16, when International Relations were discussed in some phase in each student meeting and in all the churches. The next project is the taking of a census of student and faculty opinion on the prohibition question. A committee is at work on the matter. Ohio State students think that the ideas of the oncoming generation should be taken into consideration in answer to the question as to whether the prohibition laws of the Constitution shall remain as they now are.

## CAMPUS PROJECTS

### RELIGIOUS NEEDS OF STUDENTS AND HOW TO MEET THEM\*.

DEAN THOMAS ARKLE CLARK

UNIVERSITY OF ILLINOIS

There is very little difference in college students wherever you find them. Their religious interests and their religious needs will be satisfied at one institution in much the same way as at another. What is being done at the University of Illinois is not unlike what is being done or what will be done at other similar institutions.

By those who know least about it and therefore are most likely to talk freely, students in college, and especially in a state university, are supposed to be notoriously irreligious. From the standpoint of such people state supported institutions are the great breeding places of atheism and agnosticism.

When I was in college forty years ago the University of Illinois was thought by many otherwise sane people to be one of the

\* Reprinted from the *Chicago Sunday Tribune*.

worst of these atheistic rendezvous. I recall that when I was a freshman the representatives of one of the well established Protestant churches were meeting in Champaign and some of the pillars came to visit the university. They walked into old University hall and looked around critically.

"One can just feel the spirit of atheism here in the air," one of the wisest remarked to his companion, and the second man nodded assent. And yet at that moment in a little room above their heads an old fashioned prayer meeting was in progress conducted by one of the outstanding undergraduates in college, whose son is now an influential minister in the Presbyterian Church. The man was mistaken, that was all; he had accepted rumor for fact, as many people do.

It is sometimes contended that when a boy starts to college, even a boy who has been a regular church attendant while at home, he is quite likely to lose his interest in religion and church attendance. That depends entirely upon why he has gone to church at home.

In the country neighborhood in which I lived before going to college churchgoing was the general custom. We boys went to church because it was easier to go than to explain to the heads of the household why we were not going. We went also because all the other fellows would be there and their sisters as well. The church was a social center where we met our friends and before and after the service retailed the community gossip and discussed the crops and the weather. There was no other place to go.

In college the situation is different. The student does not need to go to church in order to have his social life stimulated. There are a score of other things available and much more exciting in which he can find social activity if he wishes it—lectures, dances, vaudeville, moving pictures, shows, athletic games, and riding around in a broken down Ford. If he goes to church after he comes to college it is because he has an interest in religious things. It is because he craves the help and the idealism and the urge toward the better life that comes from church attendance and not for social pleasure that he goes.

There may be those who think students do not go to church. Those who think or say so are not acquainted with the facts. Not

long ago I made a canvass of all the churches in our two towns, Champaign and Urbana, upon a certain Sunday, and I found more than 50 per cent. of the entire undergraduate body were upon that particular day in one or other of the local churches.

The student of today wants a different sort of religion from the kind preached forty years ago. He wants a practical and reasonable religion. He is interested more in doing than in saying things. He is not so much interested in praying and singing and giving fervid testimony of his religious experience as he is in working, in accomplishing something, in making his religious convictions function in the lives of other people. Boy's work, social service, dramatics, the direction of athletics, working with the head or the hands for the furtherance of some worthy cause, these are now the things in the church which most interest the young man and young woman in college.

The young college student everywhere in this country is asking today: "What must I do, with emphasis on the do, to be saved?" He yearns to have his mind stimulated; he wants to be given something tangible, something even difficult, to accomplish and nothing short of these things will satisfy him.

At the State University of Illinois, as at other tax supported institutions similarly organized, great groups of students are gathered. The Methodists, for instance, number 2,600; the Presbyterians, 1,600; the Roman Catholics, 800; the Church of the Disciples, 600; the Baptists and the Congregationalists, approximately an equal number, and so on down the list of religious denominations. These numbers are far larger than are contained in all the institutions of the state of certain denominations, and the various churches are beginning to recognize the fact.

The churches are also beginning to recognize another fact also: if they are to reach these groups adequately they must have adequate facilities for ministering to them, for training them in religious thoughts, for putting them to work.

Great campaigns are now under way for the building of social centers and religious foundations and churches which will take care of these larger numbers. Jews and Catholics, the more prominent Protestant churches, and the Christian associations

have all recognized the fact that if they meet the religious need of students they must bring religious opportunities to the students, they must have a proper place for young people to work, they must put in charge of the work men and women of vision and ideas and a real message.

All of this takes money and a good deal of it, but it is money well expended. The Methodist Episcopal church has already spent nearly \$500,000 upon its Wesley foundation, and well expended it, and is now out for \$750,000 additional to build a church which will accommodate the crowds of students that are turned away from their doors every Sunday. The Presbyterians have already invested \$175,000 and are now raising the last \$100,000 to make safe the additional \$500,000 already subscribed. The Episcopalians are in a campaign for a considerable sum. The Y. M. C. A., which contributes as no other institution or organization can to the general religious needs of the students, is about to begin a campaign for the raising of \$1,000,000 to prosecute its great work. Roman Catholics, Congregationalists, and Jews are seeing their great opportunity to spread religious education and to crystallize religious thought.

Students are interested in religion. That fact was shown last year when Harry Emerson Fosdick came to the University of Illinois. The crowds who came to hear him were too large to be accommodated. Students of every color and every religious faith came to his meetings because he had something to say.

Faculty men generally are interested in religious and moral training, but the state as such cannot teach formal religion. The churches, therefore, throughout the state have now the greatest chance and obligation in the history of education to do something worth while by contributing to these religious foundations and thus meet the religious needs of thousands of young men and women who are interested in religion and who will soon be the leaders in the communities to which they go.



## COMPLACENCY

ELIZABETH H. EMERSON

## PENN COLLEGE

Penn College, Oskaloosa, Iowa, has a student body of about three hundred and eighty, instructed by a faculty of twenty-five in the arts and sciences, with associated music and commercial departments which have their own faculties and materially increase the total enrollment. Buildings are practically new, beautiful, and well furnished. The two great lacks are a men's dormitory and a gymnasium to replace the inadequate old structure which now serves. The alumni are most loyal, especially in support of athletics. The "Penn spirit" has always been strong on the campus and manifests itself in a variety of ways helpful to the college. The predominating view of Penn students has ever been that Penn is good—perhaps a little better than any other school.

Last autumn arrangements were made by the college Christian Association for a visit from "Dad" Elliot. It had been many years since this popular Young Men's Christian Association worker had visited Penn—not since the days of the "old building," destroyed by fire in 1916 and replaced by the present modern plant. Perhaps with such rapid growth in matter of buildings and numbers "Dad" was a bit disappointed that he did not seem to find a corresponding growth in student material. Perhaps because of the name and fame of the Quakers he had expected to find the unusual here. Certain it is that before he left he had with great emphasis characterized the Penn student and faculty group as one of the most complacent he had seen in all his travels.

The immediate effect of this accusation was a decided jar to the more serious minded. An attempt was made to organize discussion groups, but this met with little success because, although ashamed of being called complacent and self-satisfied, nobody knew just what to discuss and few were willing to make the necessary sacrifice in time to order to carry out the plan.

Then began agitation in regard to the coming State Student and Faculty Convention to be held at Des Moines in November. Two forces served to get sixty representatives to this conference. The first was the ever-present "Penn spirit" manifest in a desire to outdo other Iowa colleges in the number attending. The second was a very real realization on the part of a few students, among them the president of the Young Men's Christian Association, who held the position of chairman of the program committee of the conference, that Mr. Elliot's accusations were true and that a good attendance at the conference might definitely contribute to bettering conditions. There was no disloyalty on the part of these students. There was instead a great desire to make a "good" Penn better.

Hence it was that about twelve per cent. of Penn's student body was exposed to the broad fire of the opening address by Dr. Robert L. Kelly. There is no doubt that reactions among this group were typical of those of the entire conference body. They ranged all the way from complete innocence of any connection with a "bound college" to trying to fit their own into the earlier part of Dr. Kelly's graphic parable. But the leaven of "Dad" Elliot's visit needed only the warmth of the Des Moines Conference to start rapid growth. In the days there came much questioning of purposes and some clarifying of vision. The group returned to Penn not as it went away.

Of course some of the conference inspiration died a speedy death. Out of the sixty there are few if any who would not affirm that they received some lasting personal benefit; but the number who came back determined to work to make their college a better place for the creation of Christian personality was much smaller. Perhaps the most significant result and the one through which others have come is the spontaneous development of a small group of students to whose meetings a few faculty members are sometimes invited, which meets weekly and talks over various college matters. This group has no official connection, though its members are mainly those who hold positions on the college council and other organizations. Typical of the work of this group is that done along the line of college honesty.



Penn has no honor system. The manner of conducting tests and examinations is left to the professor. The more conscientious students and the more observing faculty members have felt for some years that the amount of cheating that was practiced was disgraceful. All attempts to improve matters failed. Until the Des Moines Conference there had been no serious thought that action should or could come from the student body, the usual thing being direction handed down from higher authorities. In this group it was decided that the students should act. Such a recommendation was made to the student council, which after days and nights of conscientious effort presented its plans to the student body. These involved voluntary reporting of dishonest work by students to a committee of three students, who would, after accumulated evidence, report to the college president. Perhaps there were defects in the plan. At any rate the result of the popular vote which occurred on the day before mid-year examinations was a tie, and those who had been responsible for the perfecting of the plan came in for a goodly amount of criticism and questioning. But the result of this attempt which seemingly failed were interesting indeed. *The examinations showed scarcely a trace of dishonesty among students.* The general agitation on the subject had been enough to bring about a real change. The group and student council feel that their work has but begun and are continuing to seek some plan that will receive the approval of a majority of the students, and be lasting in its results.

The group is conscious of existing evils in connection with college athletics. A committee has been gathering data and there are indications that changes which have long seemed imperative may be accomplished by student action. Especially is there keen realization that a few already athletically proficient men are getting the benefits of athletic training under a high-salaried coach to the neglect of the great majority who need it much more. A recent issue of the college paper points out that a number of young men are paying fees to join a gymnasium class in the local Young Men's Christian Association because of the failure of the college to meet this need.

One of the great challenges of the Des Moines Conference came in the address of Owen E. Pence, former student secretary of the Young Men's Christian Association for Illinois, when he spoke to the Penn delegation. He talked of the multiplicity of extra-curricular activities which so engross the students that they have no opportunity to cultivate calmness of spirit and clearness of thought. He made a direct appeal to the successors of George Fox and the early Friends (Quakers) to return to the practice of quietism of these founders of our denomination and to lead the way in reduction of activities, good in themselves but making a contemplative life impossible. Upon Penn students, some of whom were already realizing that college life had become very hectic, this challenge came with great force.

But to find a way to reduce the number of extra-curricular activities has proved a knotty problem. Literary societies have practically abandoned the separate meetings of men's and women's societies and this is a step in the right direction, but those who are most concerned about the matter know that other reductions should be made. Some leading students have resigned positions in an effort to simplify their own schedules. One of the most encouraging things is the realization of the situation. One young man says, "I think the tendency at college to stress organization (social and religious) results in an overcrowded day in which it has been easy to lose a sense of relationship with the Infinite."

Along this line chapel has received its share of criticism. There is a belief that at least on certain days of the week it should be a time devoted to real worship, perhaps making use of the period of silence, heritage of the Quaker silent meeting. A committee which has been studying the question from all angles is about ready to make recommendations. Attendance is now compulsory. The college paper has carried editorials and other articles presenting the possibilities of the non-compulsory chapel.

There are other committees at work and the Tuesday afternoon meetings are scenes of most frank discussion. In addition there is a pretty general spirit of questioning in regard to curriculum,

required courses, professors, class-room methods and government. There is an unusual interest in religious questions. Not all questioning is turned in on the college itself. In debate, oratory, Sunday school classes, and private conversation one notices a broader knowledge of world problems. A few years ago I asked a senior women's class what was wrong with the United States. Beyond a tendency toward militarism and violation of the Volstead law I got no replies. Recently I asked the same question of a similar group and time seemed the only limit to the naming of things that might be better.

As is to be expected there are those who see no good in all this critical attitude and would like to return to the old days when everybody was satisfied. There are those who point out the dangers of criticism for its own sake and the dangers of the spirit of cynicism. This is probably well. The end is not yet. But so long as the real goal does not vanish and the effort is for a college which will make the largest contribution toward Christian personality there is every reason to hope for great good.

And surely a visitor to the campus now could hardly bring the charge of complacency.

#### AN EXPERIMENT IN COLLEGE ADMINISTRATION

PRESIDENT ALFRED F. HUGHES

EVANSVILLE COLLEGE

Acting upon the belief that college students can be counted upon to do the right thing when accorded a part in college management and that their point of view will be of incalculable value to those charged with the work of the college, the advisability of calling a two-day campus conference of students, trustees, and faculty was recently suggested at Evansville College.

The suggestion met with a hearty response on the part of the students and was likewise endorsed by the faculty and trustees, and February 16 and 17 were agreed upon as the dates. A committee consisting of an equal number of students and faculty

members drew up a program and directed the plans. The entire college group was solicited for suggestions as to topics for discussion.

The general aim of the conference as defined by the general committee was to study the problems of the campus, to define the objectives of the college, and to formulate a program for reaching these objectives. Eight general groups were decided upon: student government, social, literary societies, financial, extra-curricular, athletics, spiritual and moral, educational. The conference was opened at a mass meeting, presided over by President Hughes, at which time a student and a faculty member for each group presented the general problems that suggested themselves for discussion.

Each group held two discussions, one in the afternoon and one at night. At the close recommendations were prepared, and these were presented the following morning at a second mass meeting. Before adjournment the conference voted the appointment of a faculty and student committee to carry on the work of the conference and to see that the values of the discussions were not lost.

Perhaps the most interesting recommendation returned from any group discussion came from the student government section. It was the recommendation of this division that Student Government, as it has existed in Evansville College from the beginning, be converted into Campus Government, with all those interested in the conduct of the college having a part. The ideal which presented itself to this group was that of a co-operative management of the campus life by all those concerned—students and faculty. The creation of one governing body, where both could unite in working out a program of education together instead of organization in two distinct and sometimes conflicting units, made a great appeal.

The appointment of a "coach of religion" to devote his time to the religious and social life of the college as the coach devotes his time to athletics was urged in the report of the spiritual and moral group.

Chapel attendance received a major portion of the time in the spiritual and religious group discussion. A resolution suggest-

ing four assemblies a week, two devotional and two secular, in the place of the present system of three chapels, into which non-religious interests crowd, was returned by this body.

In all more than sixty resolutions were presented. Among them was one recommending that the tuition be increased \$25.50 a year. This was voted by students when it was shown that the actual cost to the college of each student is \$150 beyond what he pays in tuition. Already a number of the resolutions have been presented to the proper organizations for action. Trustees, faculty, and student government association are already considering the reports with a view to adopting their recommendations.

One of the most encouraging and satisfying phases of the conference was the freedom of all discussion from personalities or unpleasant feeling. Although criticism was frank and open and no attempt was made to muzzle any person, there was no tendency on the part of any student to use the conference as an opportunity for venting his spleen on some member of the faculty or some other student. Much of the discussion was admittedly superficial, and in some cases the real problems were hardly touched. It was apparent, however, that the longer the discussion went on, the more the students realized the depth of their problems, and the more interested they became in finding the best solution.

The conference is looked upon as only a start, but it is at the start of any journey that the direction is chosen, and this conference is regarded by all connected with it as a start in the right direction. Campus problems have been studied and minor adjustments made. The work of defining adequately the objectives of the college and developing the method belong to the future. The conference carries a step farther the principle of democracy in college, which has shown itself a very vital problem on most campuses.

Less than three months after Evansville College was opened in 1919, the Student Government Association was formed, and the attitude has always been that students are men and women who can be trusted to do what is best for their college. For more than six years the honor system in examinations has functioned

successfully while in many institutions it has failed to live more than one or two years. Education at Evansville College has the atmosphere of a co-operative adventure with students, faculty, and trustees working hand in hand. The writer cherishes the belief that a new day in college administration is dawning, when the old false ideals of slave and taskmaster will be completely broken down, and students and teachers will recognize one another as partners in a glorious enterprise.

#### A PRACTICAL PROGRAM AT THE UNIVERSITY OF NEW HAMPSHIRE

JOSEPH E. BARKER

The inter-denominational religious work on the University of New Hampshire campus is carried on by the university pastor and his associate for women students working through the two student Christian Associations, and in cooperation with the community church.

Two major enterprises initiated and carried out by the two student cabinets this year were the discussion groups and the vocational talks. The former were led by faculty members and met for six successive weeks in twelve of the thirteen fraternities, in one of the sororities, and in the dormitories for men and women, with an average weekly attendance total of 250. The topics chosen by the groups through their leaders were: (1) What are we in college for? (2) What is the measure of success? (3) What is the place of the fraternity in college? (4) Values of coeducation. (5) What constitute fair moral standards? (6) After college what? A Bible class for students meets Sunday mornings at the community church.

A new venture was the "After College What Day" vocational program arranged in connection with a visit of church board representatives. Dr. George Baker opened the program at the Community church Sunday morning with a stirring appeal for 100 per cent. plus men and women. Ten outstanding leaders in their respective fields spoke during the day, presenting business,



industry, law, medicine, teaching, the Christian Association secretaryships, rural callings, ministry, and missions, with opportunity given for interviews.

Other joint enterprises of the two student cabinets are the annual handbook for freshmen, the monthly Sunday evening meetings at the community church, and the extensive deputation work carried on in nearby communities and in churches and schools over the state.

In connection with the Employment Bureau maintained by the Young Men's Christian Association cabinet a training course has been planned for men going into summer camp positions. The course will be given by the director of the state Young Men's Christian Association camp and other experts chosen by him, and it is expected will be given one credit by the university. The topics for the six lecture-conferences are as follows: 1. Leadership; 2. Boy psychology; 3. Woodcraft; 4. Campercraft; 5. Hiking, Outdoor-cooking, Story-telling; 6. Swimming, Games.

#### FUNDAMENTAL RELIGIOUS QUESTIONS WITH WHICH STUDENTS ARE STRUGGLING

C. P. HARRY

There are five fundamental religious questions with which students are struggling. They are: (1) The supernatural; (2) Who is Jesus; (3) A right life; (4) The Bible; (5) The church.

1. The question of *the supernatural* is fundamental to most teachers' religious questions. Current thought runs along the lines of an inclusive naturalism. It assumes that whatever is, is necessarily or at least most probably of the same order as that with which we are somewhat familiar in natural phenomena. It takes for granted that everything that is, is governed by the same or similar sequences as those which we observe about us. This great and altogether unwarranted assumption lies at the base of much current thought. It raises a question which causes a religious struggle in every consistent and earnest thinker. Religion lives or dies with the reality of the supernatural. For re-

ligion to function there must be a realization of the fact that there is another order antecedent to this one and superior to its laws. Where such an order is not realized religion perishes. The supernatural order is religiously conceived as personal. Religion is personal relationship with a personal God. It involves features of experience like love, fear, obedience, faith, moral responsibility. If the supernatural order is denied or overlooked, if personality is conceived as being only a peculiar phenomenon of certain combinations of carbon, hydrogen, oxygen, etc., under certain environmental conditions of moisture, heat and the like, religion perishes. If man is essentially a product of nature and not a being of another order temporarily living under the conditions of this order, there can be no religion. Even when a type of thinking is not carried to its logical conclusion, it creates those religious questions which most frequently disturb college men. Almost all the problems about prayer, its possibility, its effectiveness and so on are created by doubt of the supernatural and the possibility of personal approach to the Supreme Power. One might add in passing that very many students are so poorly trained in the technique of prayer that they are unable to maintain a consistent devotional life on any level. Questions about miracles arise from doubt of the supernatural. Questions about immortality arise from the same source. Of course, when men deny the existence of the soul and conceive of human life as but a passing moment of consciousness predominantly of an electro-chemical nature there is nothing to continue after death interrupts the electro-chemical process. The same habit of thought chills the sense of moral responsibility. Much of the prevalent lawlessness could be traced to the teaching that we have very little freedom of action, that what we are and what we do is the result of our heredity and environment. It is not always necessary to think things through to their logical conclusions to have their influence permeate our lives. The habit of thought which denies the supernatural, the spiritual nature of man and God, raises questions all along the line which cause continual religious conflict. We ministers of the church must stand unflinchingly for the reality of the super-



natural and the superiority of the personal. If we yield here we yield all. Nothing is gained by attempting to adopt the methods and outlook of natural science in religion. The two spheres, though related, are different. The methods and outlook are different. We will help most when we lead men to see this and while cultivating a scientific habit of mind in regard to the present order, also cultivate a devout heart, and a humble faith toward Almighty God.

2. *Who is Jesus?* This is another fundamental religious question with which college men struggle. There are a good many college men who do not deny the supernatural, who are uncertain in their estimate of Jesus. Almost all are ready to affirm that He is the world's greatest teacher, a prime example of exalted morality and true religion. Many are not ready to affirm that He is more. They deny that He is the Son of God incarnate. The arguments used are familiar to us all. They have been used over and over again, since those first days when the apostles went forth proclaiming the Gospel of the eternal God incarnate. The estimate of who Jesus is comes to affect men's religious life in a fundamental way when we consider the question of what He did. What did He do? Teach? Yes, Apostolic Christianity has affirmed that He is more than a teacher. It asserts that He is a Redeemer. It declares unmistakably that He has not only painted a picture of glorious spiritual life and that He not only has lived out that picture in His own career but that He enters men's lives and changes and transforms them so that their lives become under their own circumstances like His. It affirms that He does this in virtue of His death and resurrection and not merely by the example of His life. Apostolic Christianity also affirms that Jesus is more than a historic figure. It asserts that He is a personal living force in men's lives continually. It teaches that our relations to Him must be of the same nature as those we bear to God. Now the question is raised in college students' minds because many are affirming that these are exaggerated claims. There can be no doubt that Christianity has spread throughout the world through the missionary efforts of men who believed Him to be the world's Divine

Redeemer. Missions have always appealed to Christian people in proportion to their appreciation of the divine in Jesus and of the Gospel of salvation which He brings. This question of course is intimately bound up with the first question for if we deny the supernatural, Jesus can be nothing but a man. It is also bound up with the question following as will immediately appear.

3. The question of *right life*. Every young man whether he be college student or not has ideals which he is seeking to attain. Every young man reaches out after higher ideals. Few have any question of the exalted character of Christian ideals. The question with which they are struggling is how can these ideals be realized. The answer usually given is, "Follow Jesus," but that is just the problem; how can a fellow follow Jesus? Even if we grant that the manifestation of Jesus' ideals under modern conditions of living will be very different from the way He actually lived according to the records, the question still remains—"How can a man have a spirit like Christ's?" It is easy to see how far short exhortation falls. Men know. Men even try. They fail to attain. They realize that they are not attaining a right life. Some men after a few years' failure abandon idealism and settle down to a mediocre and hard sort of living which enables them to get by without too much suffering themselves and without too flagrant violation of others. But in their own hearts they know that they are not right. How can they become so? The question of the personal attainment of the ideal has been answered only once—in the Christian Gospel. That is just what the Gospel is. The Gospel does not gloss over our sins with any comfortable doctrine that we are doing the best we can; that we have a fearful animal heritage to overcome; that we can only live out what has already been placed in us by our heredity and environment. It meets men where they are, sin-paralyzed and guilty. But it says "Arise." Jesus gives a new heart. He pours out His own spirit upon the waiting and believing soul. He plants within the germ of the new life and it begins to grow. There is a new birth; the spirit and outlook are changed. Such a man is not already perfect. But he has a new life within. He knows that this is not the result of his own efforts. The man

who has received the new birth and the gift of the Holy Spirit through our Lord and Saviour Jesus Christ knows the answer to this question. He has become a rectified soul. The man who has had this experience has no doubt of the divinity of Jesus; that His great work was not to teach but to save; that He lives to-day and that the possibility of personal intercourse with Him is not only real but of first importance and that the supernatural order is both as real as the present one and much greater in power and permanence. So in some ways this question is the most fundamental of all and has led many men who have had wide experience in meeting students' religious difficulties to affirm that the primary question is not intellectual but one of a genuine Christian experience of the saving power of Christ.

4. *The Bible.* The question which disturbs men here might be phrased "Is the Bible a record of human guesses or of divine revelation?" It makes a great difference to spiritual life whether or not we have a reliable guide. The spiritual cannot be deduced from the natural. Its fundamental truths and laws are of a different order. They become known to us only through a revelation. Man by searching cannot find out God, even though it is also true that those who seek Him early shall find Him. All we know about Jesus; all we know about the sure hope of immortality; all we know of the triumph of the good, the message of redemption and new life in Christ, comes to us in the Bible. If the Bible is a human dream only, faith in the reality of the spiritual has no sure foundation. Literary criticism has its place; it has helped much. But when literary or other critics assume that the Bible has no more authority and is no more a record of divine revelation than the Koran or the Rig Veda and that the inspiration which moved its writers is identical with the muse of Homer or of Hesiod, a question is raised which is more than historic or literary. It affects the relations of men with God for it doubts the revelation of that supernatural order in which God is and it questions the Gospel of the new life in Christ.

5. *The Church.* Students are not conscious of what this problem really is. To them it is a question arising out of the divisions of denominations separated on trivial lines. The real

question is of the nature of the Church. It arises because generally speaking we have a low conception of the Church. Most people regard it as a human association of the like-minded. The forms of its organization have doubtless arisen in that way. But the Church is much greater than any organization. Identifying it with any of its present forms exclusively as men tend to do is a gross error. It confuses the issue. Dr. Oldham calls it the community of the loyal. This is a good phrase but it is not so good because it is not so adequate or comprehensive as that older one—the communion of saints. The New Testament does not regard the Church as an organization. The Church is an organism, a *koinonia*. It is best described as the body of Christ, a living organism through which He works in the world to-day. Of course we are again in the region of the supernatural. Union with Christ, the communion of saints, is no chemical affinity, biological relation or merely a psychological one, although the terms of biology and psychology are often used to describe what is higher and closer than any biological or psychological experience. It is a union of personalities perfectly exemplified in the blessed Trinity and dimly realized in the best family life on earth and temporarily experienced in such groups as Francis Miller and David Porter mention in the recent booklet—"The Church in the Universities." The Church is a group of souls united to Christ and one another through Him, incorporating into their number other souls in the power of holy love, through the blessing of the Gospel and the gift of the Spirit of Christ. I am sure that very few students are conscious of this fact. Because they are not, the question of the Church, with its denominationalism and its separatism and its apparent impotence in the face of world problems, arises. It becomes a religious question of fundamental importance because it is through this organism that those personal relations with God through Christ which constitute real religion are initiated and sustained. It is because this fact is but dimly realized or not realized at all that the spiritual life of so many is weak and erratic or altogether dead.

It will be perceived of course that these five questions are intimately inter-related. If there is no supernatural there is no

personal life, no moral responsibility, no divine Saviour, nothing to reveal and no super-biological organism. If there is no divine Saviour, it is not possible for a man to enter that supernatural order and rise above this present world. If there is no divine Saviour the center of revelation drops out of the Bible. The Bible falls to pieces, and becomes but a collection of strangely ideal but incoherent writings that lead nowhere. Without the Divine Saviour the Church does not exist and the associations which we have formed for edification are nothing more than what many state them to be—associations of the like-minded. Without the Bible we have no sure knowledge of the supernatural or of the moral demands of the divine life, no knowledge of the Saviour and no clear perception of the nature of the Church. Without the Church we have no means of transmitting the divine revelation or the knowledge of the Saviour or of establishing in men that new birth which leads to the rectified life. Without a keen sense of the sin of the world, of the ineffectiveness and the inconclusiveness of the present order, we fail to realize that which lies beyond, see no need of a Saviour or of a Bible or of a Church.

Every one of these is a fundamental religious question. With every one of these college students are struggling to-day. It certainly must be our responsibility as Church workers at state universities to do everything in our power to put students right in regard to these matters and combat that spirit and those teachings and methods which raise the issue involved.

#### STUDENT ACTIVITIES AT CORNELL COLLEGE

##### PRESIDENT HARLAN UPDEGRAFF

Organized student activities in Cornell College, Iowa, for social, moral and religious betterment, during the past three years have taken the following forms:

(1) The Women's Self Government Association has, in response to the request of the administration, redrafted its rules and regulations which with a minor exception have been approved by the faculty and are now in force.

(2) A Men's Senate has been created to look after several of the more important campus activities in which men as a group are concerned. It does not include disciplinary matters within its scope. Within the past two months there has been considerable agitation looking towards an enlargement of its functions, originating with the men themselves.

(3) The student body as a whole organized to secure from the Board of Trustees a modification of the rule prohibiting dancing. Discussions by classes, houses and societies were carried on in systematic fashion. Two carefully worded questionnaires were answered by the student body. The result was that 69 per cent. of the students favored the introduction of dancing under the regulations of the faculty. The trustees refused to grant the petition of the students for this modification of the rules of the college. This course of procedure was productive of good in the knowledge gained regarding the organization and conduct of the college and in the increased respect for observance of law.

(4) The Women's Self Government Association has established a circulation gallery of art and has introduced the Sponsor System, whereby senior girls elected by members of their own class look after the interests of the freshman girls, aid them in adjustment to college life, and get them into the activities in which they are interested.

(5) The Young Men's Christian Association carried on a series of discussions upon the aims and objectives of the college, which because of the previous work done upon this subject by the faculty during the previous year, was limited largely to discussion of the principles laid down by the teaching body.

(6) The Men's Senate and the Women's Self Government Association have joint charge of chapel services once each week. The nature of these services varies considerably, as do the services in charge of the faculty.

(7) The Christian Associations have each furnished a social hall, both of which are at times used for religious services. Teas are also frequently held in each of them.

In addition to these more or less formal activities, there is a very great deal of informal discussion carried on by the student



body promoted by the various organizations upon the campus and by the chapel talks. Among these may be mentioned a discussion which has recently been begun, but which has not reached the formal stage, of the college curriculum, the faculty also having that subject under consideration. These informal discussions cover almost the entire gamut of college life and help much to determine the spirit of the institution. These are promoted by the close personal relationship existing between faculty and students growing out of the fact that the college is located in a small town and also that there is such a unity existing in the college faculty as to produce an unusual spirit of friendliness and good will among all members of the institution. This relationship is made possible by the spirit of open-mindedness, tolerance and progress in social, moral, religious and political thought which is characteristic of the institution.

The administration of Cornell College believes in securing the cooperation of students in the conduct of the institution in every possible way. It has confidence in the judgment of youth when they have had opportunity to secure a full and unprejudiced presentation of facts. At the same time it believes that the group judgment of students should be submitted to the administration or the faculty for approval or for modification in case their approval cannot be given. The educational process is one in which elders must always participate as guides in order to secure its highest efficiency. Then too, the judgments of any single group are likely to err and when another social group, as a faculty, is a partner in the activity, it is no more than just that a common basis of procedure should be found.

## PRESENT PROBLEMS IN RECRUITING FOR CHRISTIAN LIFE WORK

SAMUEL MCCREA CAVERT

SECRETARY, THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN  
AMERICA

(During the last three years a series of informal conferences has been held by representatives of several Christian organizations, for the purpose

of studying together some of the major problems in the churches' recruiting program. The group included representatives of the Foreign Missions Conference of North America, the Home Missions Council, the Council of Church Boards of Education, the Council of Women for Home Missions, the Student Volunteer Movement, the National Board of the Young Women's Christian Association, the National Council of the Young Men's Christian Association, the Federal Council of the Churches, and several other bodies. The writer, who served as Secretary of the Committee, presents herewith some of its conclusions. A volume dealing with the subject will appear shortly under the title, "Securing Christian Leaders for Tomorrow.")

The true recruiting task of the church is much greater than is usually recognized. Its interest in the vocations of young people is not merely to secure those who will carry on the work of religious organizations. There is, in principle, no reason why the church should not "recruit" for truly Christian living in business enterprises or in the practice of medicine as well as in the ministry or foreign missions. The Christian society which we seek rests quite as much upon having a noble leadership in the professions and in commerce as in the pulpit or the Y. M. C. A. building. Never shall we see the problem of "recruiting for Christian service" in right perspective until we clearly understand that "Christian service" is a far wider thing than employment under the agencies of organized Christianity. The church's concern is with the whole of life, and therefore with all vocations. Its aim is to open men's eyes to the will of God that their daily work will no longer be a greedy scramble for profit, or a monotonous routine that has no spiritual meaning, but their great way of glorifying God and serving their fellow men. All professions and occupations are to be regarded in the Christian view, as diverse ways of building the Kingdom of God in human society.

The primary concern of the church in the field of vocational guidance is to lead young men and women to choose their life-work from a motive of service. Over against the view, widely current in commercial and industrial circles, that life is an arena of conflict where each is to fight for as much as he can get for himself, every Christian agency is to set the ideal of life as a field of honor where each gives himself as fully as he can to serving the common good. We must carefully avoid making a dis-

inction between certain vocations as "Christian" and others as "secular." A man who is going into business ought never in any way to be encouraged in the assumption that his "Christian work" is something which is to be done as a side-line on Sunday or out of business hours. He should be brought to realize that he will have no opportunity for Christian service comparable to that which is daily afforded by organizing his commercial or industrial establishment more and more in accord with the mind of Christ.

Yet while regarding every worthy vocation as a Christian calling, we must give special attention to securing an adequate supply of the ablest and best-trained youth for leadership in the church itself. The very fact that all of society—all business, all professions, all trades—must be organized on a Christian basis makes it all the more indispensable to strengthen the position of the church and its enterprises. For the church is the one institution committed to this Christian ideal of life. Through it the great dynamic for Christianizing the whole structure of society must be supplied. Without the church to hold aloft this Christian interpretation of life, rooted in the Christian faith in God and His purpose for mankind, and to inspire men to live by it, the keystone to the arch of the Christian society is gone.

Approaching the task of recruiting from this general background, we are led to certain conclusions which cannot be too steadily borne in mind.

1. *In every recruiting program first consideration should be given to the individual rather than to any particular work to be done or any specific position to be filled.* The true objective is the highest development of his personality. Our attempt should be to help the individual to find the place where he will naturally grow to his greatest stature, spiritually and intellectually. Unless this is the case, he will not render his largest service to any cause, or exert the deepest influence of which he is capable. We should begin, not by surveying the various opportunities and trying to fit the individual into them, but by surveying the individuals and discovering their capacities, bents and gifts.

2. *Within the range of the individual's true possibilities he should be led to choose his work deliberately, on the basis of the*

*greatest need.* Most men are equipped, or can become equipped by training, not merely for a single line of work but for several, perhaps for many. They are usually more versatile than they suppose. A man who thinks he is "cut out for business" may find a normal fulfillment of his powers in running an institutional church or a social settlement quite as clearly as in directing the affairs of an automobile factory. Moreover, the *place* where one is to carry on his work is not settled simply by deciding what one's calling is to be. A Wilfred T. Grenfell, who feels clearly led to be a doctor, has still to choose whether he will be a doctor in well-doctored London or in Labrador, where people hardly know what a doctor is. By combining in a proper balance the replies to the two questions, "What can I do best?" and "Where is the field of greatest need?" one will be answering the question, "How can I accomplish most with my life?" and will have found the will of God for his life-work. The call of God doubtless comes to different men in different ways, but surely for most men it is not to be sought so much in some unusual experience as in the discovery of the gifts and qualifications which God has given one for serving the world most helpfully.

3. *Decision for Christian service should be a process of growth in the life of the individual.* Permanent results will never be secured through casual interviews or through high-pressure work by those who are primarily promoters. A bulletin of the United States Bureau of Education well summarizes the point of view which should be steadily kept in mind:

"It is not the purpose of vocational guidance to decide for young people, in advance, what occupation they should follow, nor to project them into life's work at the earliest possible moment, nor to classify them prematurely by any system of analysis. . . . Vocational guidance should be a continued process to help the individual to choose, to plan his preparation for, to enter upon, and to make progress in an occupation."

An adequate program of recruiting calls for "gardeners" over a period of many years. Such a program must have its definite beginnings in childhood in the home and be continued until the time comes for the individual to make a definite decision as to his vocation and to begin the specific preparation for the chosen

career. Unfortunately, in the case of the great majority of our young people, all this process is mere accident. Little intelligent attention is given to the question in the home, the church or the school. Young people simply drift into their life-work or come to a hasty decision only when it can no longer be postponed. A few fall into good openings and grow with them. Others get into blind alleys. This is almost as true of the so-called learned professions as of business positions and the trades.

4. *Any program of recruiting for Christian service which is to be adequate must be carried back of what is ordinarily regarded as the recruiting period into the earlier life of the child, and especially into the home.* Without a home atmosphere in which religion is a vital reality, in which the spirit of unselfishness is fostered and spiritual values placed above considerations of material success, any later attempt to secure dedication to Christian life purposes is crippled at the start. Any worthy program of raising up Christian leaders must follow the child also into the day school and into the local church and its allied agencies, such as the Sunday school, the young people's society and the Christian Associations. The human factors primarily concerned are the parents, the pastor, the day-school teachers, the Sunday school teachers, the leaders of young people's organizations like the Young Men's Christian Association, the Young Women's Christian Association, Boy Scouts, Girl Scouts. We cannot leave out of account other surrounding influences, such as the literature admitted to the home, the movies and many other factors, but for the average child the major influences for good in his most impressionable years flow first of all from the home and, secondly, from the church and the school.

5. *Outside the home, the truly strategic position is held by the pastor.* If he regards it as one of his most priceless opportunities to develop in children and youth the ideal of service and to direct their thoughts naturally and wisely toward choosing their life-work on a distinctly Christian basis, he will be making a contribution that no other representative of the church will ever be able to equal. It is no exaggeration to say that the chief responsibility in any plan of recruiting is not at any national headquarters nor on any college campus, but in the local church.

6. *A complete program of recruiting will bring definite influences for Christian service to bear upon the boys and girls in the secondary schools as well as in the colleges.* At the age of adolescence they have reached the period when choices and decisions are in the making. Experience shows that the majority of men and women in the ministry and on mission fields have reached at least some general conclusion as to their life-work before entering college. While it is usually during college days that their decisions are crystallized, the high school years are a time when youth is dreaming dreams and seeing visions. This is not the occasion for urging premature decisions as to concrete vocations, but it is certainly a time when one should be coming to a definite commitment to doing the work of life on a basis of service. It must be remembered also that the vast majority of boys and girls in the secondary schools never get to a college gate. Among them are surely many who should be directed into forms of Christian service for which their talents and training fit them.

7. *The many agencies now recruiting on the college campus need to cooperate more effectively in a combined presentation of the claims of the church as an avenue for Christian life service.* Face to face with the strong appeals made by business and professions on the basis of the expectation of large remuneration, all the Christian agencies need to consolidate their forces in setting the vocational opportunities afforded by the churches and their agencies before the students in a compelling way. The experience already developed by the Federated Student Committee in the approach to women students needs to be studied and utilized to the full. The more united the approach, the more will the program of the church be magnified in the mind of the college community and the more powerful will be the appeal for service through the church.

8. *The persons who are to carry on any satisfactory program of vocational guidance or recruiting must be trained for the work.* If the welfare of the individual be the primary objective, anyone who is to deal with the individual in a matter of such moment as his choice of life-work must be a reasonably competent judge of men. He may have native talents along this line, but he must also be trained. Not only must he be a judge of men, he must



be informed as to the many callings and the qualifications required for true success in each calling. Such knowledge, as well as skill in using it, does not come by accident. It is the product of careful preparation.

9. *Much more attention needs to be given by the church to the problems of personnel.* In general, there is a great seeking of life for Christian service, but insufficient arrangements for effectively relating the lives thus offered to the place where the work is to be done. Almost everywhere, though less so in the case of foreign missionary work, there is a noticeable absence of adequate plans for the placement of recruits, and an even more conspicuous lack of any well-thought-out plan for the replacement of Christian workers after they have once entered the field. A careful study of standards and qualifications for all the various forms of service, and a more thorough training for those who are responsible for connecting the right individual with the right position, are urgently called for.

Especially in the case of a great part of "women's work" in the church do we find a lamentable lack of proper professional standards, adequate remuneration and opportunities for advancement to larger fields of service. Such conditions must be improved if we are to attract enough well-trained women into the work of the church as a vocation.

10. The final solution of our problems of securing future leaders for the church is not in any elaborate program nor in new methods, still less in any special campaigns or "drives" for more recruits. *The one great way to attract the choicest men and women to the service of the church is to have a church which in itself, by virtue of what it is and does, unconsciously makes a powerful appeal.* If the church becomes narrow in its outlook or formal and petty in its work, insuperable obstacles to getting able and ardent spirits for the ministry will be presented. If the community should come to regard the function of the clergyman as performing a dull routine of ecclesiastical duties, raising the church budget, making calls and slapping people on the back in easy good-nature, no "methods" would be effective in enlisting the best minds and hearts. If the church should insist that the preacher carefully contract his thinking, on either theological

or social subjects, within the limits of the most conservative opinions of the paymaster in the pew, there would be no occasion for surprise at its not drawing far-seeing prophets to its fold. But if the church is actually the supreme inspiration to faith in moral and spiritual realities, if it is the great nourisher of Christ-like character, if it is truly making a more brotherly community, if it is enriching all aspects of human life by suffusing them with the spirit of Christ, if it is giving voice to prophetic messages of social righteousness and world peace, no one need fear for the future of the ministry or of any other vocational service in the church. The one great way of assuring the needed leadership for tomorrow is to make the church of today what the church at its best has always been—a center of attraction for the noblest and most heroic souls.

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R. H. BENNETT

At the request of the General Conference Board of Education the following full exhibit of the ministry of the Methodist Episcopal Church, South, has just been completed. It represents nearly a year's hard work by our office. The figures speak for themselves. Southern Methodism has a great ministry now, but we are moving steadily towards an even more efficient one.

The questionnaire went to all English speaking preachers holding membership in annual conferences in the United States. Number of questionnaires sent out, 7,600. Number of replies received, 4,634.

*Statistics Gathered from Preachers of Methodist Episcopal Church, South*

1. Average age when joined conference by decades: 1870 to 1879, 23 years; 1880 to 1889, 25 years; 1890 to 1899, 26 years; 1900 to 1909, 28 years; 1910 to 1919, 26 years; 1920 to 1925, 24 years.
2. Present average age: 49 years.
3. Married: Yes, 97 per cent.; no, 3 per cent.

4. Married before or after being received on trial: Before, 47 per cent.; after, 52 per cent.

5. Born: Country, 80 per cent.; village, 8 per cent.; town, 8 per cent.; city, 4 per cent.

6. Reared: Country, 75 per cent.; village, 8 per cent.; town, 11 per cent.; city, 6 per cent.

7. Fathers' occupation: Farmer, 65 per cent.; minister, 10 per cent.; merchant, 6 per cent.; various, 19 per cent.

8. Parents Christians: Yes, 96 per cent.; no, 4 per cent.

9. Denominations of which parents were members: M. E. Church, South, 81 per cent.; Baptist, 9 per cent.; Presbyterian, 5 per cent.; Catholic, 4 per cent.; various, 1 per cent.

10. Family prayers in home: Daily, 57 per cent.; irregular, 27 per cent.; none, 16 per cent.

11. Forbears or relatives ministers or missionaries: Yes, 56 per cent.; no, 44 per cent.

12. Attended Sunday school before joining church: Yes, 94 per cent.; no, 6 per cent.

13. Baptized in infancy: Yes, 55 per cent.; no, 45 per cent.

14. Average age joined church: 15 years.

15. Conversion: Sudden, 55 per cent.; gradual, 45 per cent.

16. Converted in or at time of revival: Yes, 75 per cent.; no, 25 per cent.

17. Human agency in conversion: Parents, 50 per cent.; pastor, 15 per cent.; sermon, 5 per cent.; revival, 9 per cent.; Sunday school, 7 per cent.; various, 14 per cent.

18. Average age when called to preach: 15 years. (Three per cent. were called under thirteen years of age.)

19. Called before or after conversion: After, 65 per cent.; before, 35 per cent.

20. Church work done before call to preach: Various, 62 per cent.; none, 38 per cent.

21. Ever led a soul to Christ before entering ministry: Yes, 62 per cent.; no, 38 per cent.

22. In school or college when called to ministry: Yes, 31 per cent.; no, 69 per cent.

23. Human agency in call to preach: Parents, 23 per cent.; pastors, 21 per cent.; revival, 9 per cent.; sermon, 6 per cent.;

Sunday school, 6 per cent.; various, 13 per cent.; none, 22 per cent.

24. Time in deciding call: Immediately, 9 per cent.; one month to 1 year, 13 per cent.; one year to 5 years, 38 per cent.; six years to 20 years, 40 per cent.

25. Nature of call to preach: Inner conviction of divine call, 95 per cent.; various, 5 per cent.

26. Obstacles in way of decision to preach: Education, 40 per cent.; finance, 11 per cent.; preferred other work, 11 per cent.; age, 1 per cent.; various, 37 per cent.

27. General education statistics: Number receiving elementary education, 31 per cent.; secondary school graduates, 22 per cent.; number receiving college training, 22 per cent.; college training graduates, 11 per cent.; number receiving theological training, 10 per cent.; theological training, graduates, 4 per cent.

28. Other educational advantages: Conference course, 14 per cent., general study, 50 per cent.; teaching, 9 per cent.; none, 27 per cent.

29. Private study done to make up deficiencies in education: Special course, 8 per cent.; correspondence course, 49 per cent.; general study, 15 per cent.; none, 28 per cent.

30. Source from which college expenses were paid: Worked, 58 per cent.; parents, 18 per cent.; loans, 19 per cent.; income, 5 per cent.

31. Purpose to preach deepened or hindered by school life: Deepened, 83 per cent.; hindered, 5 per cent.; neither, 12 per cent.

32. Person or things which helped most in school life: Teachers, 47 per cent.; association, 28 per cent.; pastor, 8 per cent.; parents, 7 per cent.; books, 3 per cent.; various, 7 per cent.

33. Encouraged or discouraged to attend college and seminary: Encouraged, 62 per cent.; discouraged, 22 per cent.; neither, 8 per cent.; both, 8 per cent.

34. Number of years in completing conference course of study: Four years, 73 per cent.; more than four years, 28 per cent.

35. Doing special study at present: Yes, 87 per cent.; no, 13 per cent.

36. Most valuable factor in ministerial preparation: Bible, 20 per cent.; prayer, 12 per cent.; friends, 8 per cent.; conference course, 8 per cent.; various, 52 per cent.

37. Advice, help or information needed in life not received: Education, 51 per cent.; advice of older preachers, 23 per cent.; financial, 15 per cent.; sympathetic understanding, 11 per cent.

38. Suggested helps our church, colleges, etc., can give young preachers: Loans, 63 per cent.; encouragement in various ways, 18 per cent.; more consecrated teachers, 12 per cent.; books, 7 per cent.

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#### WILLIAM E. SCHELL

The Christian denominations may differ as to the scope and meaning of the term "Life Work." It is the mind of our committee that, as a working definition, it means life given to the work of the church as a vocation, its scope including only the ministry, missionary service, and other specific lines of full-time Christian work, and we understand that these forms of full-time Christian service are contemplated by those who enroll as life-work recruits, members of life-service leagues, and so on. The word minister, used in the broader sense, includes it all; for whether it be as pastor, missionary, deaconess, Christian Association secretary, or kindred full-time engagement, the incumbent gives all his time and all his talent to Gospel service and lives thereby, Christian work being his vocation and not his avocation.

The present status of Life Work recruiting in the Christian bodies associated in this Council is encouraging and has a progressive trend.

The Evangelical Church, by Dr. E. E. Rall, reports no specific undertakings for the year, not because the work is not considered important, but because the means and leadership are not at hand.

Dr. A. B. Parson for the Protestant Episcopal Church, says:

"We never get caught up with the needs; making progress; there are still many vacancies. Able to secure nurses and secretarial workers without special difficulty, teachers are next in

\* Dr. Schell is Chairman of the Council's Committee on Life Work.

order, clergymen more difficult, doctors, especially men, still more difficult, and women evangelistic workers most difficult of all."

Dr. W. O. Mendenhall states for the Friends:

"We have no regular, organized recruiting for the ministry. Recruiting work for the missionary service is done through the American Friends' Board of Foreign Missions."

The Christian Church, by Dr. W. A. Harper, reports that recently a secretary was elected for higher education. Prior to this election the work of recruiting for the ministry was not definitely headed up. There are twenty-eight student ministers in the freshman class at Elon College.

Statement by Dr. J. S. Noffsinger for the Church of the Brethren:

"No organization for recruiting. Have had and are having more applicants for the mission field and for the ministry than we have places to fill."

Mrs. Dora K. Degen, secretary of the Seventh Day Baptist Education Society, reports:

"Two are studying for the ministry in Alfred University, one in Yale, one in Princeton, one in Chicago, and there are at least six more who count on entering the ministry. Mission fields at the present time are fully manned."

The Presbyterian Church, U. S., by Dr. H. H. Sweets's assistant, reports:

"We have had two Life Work secretaries for several years, Miss Charlotte Jackson and Mrs. Hazen Smith. They have accomplished a great deal in presenting the claims of the ministry and missionary service to the young people of the church. Recently added a university secretary, Rev. R. W. Miles, who is visiting state institutions, trying to develop the local churches in caring for the spiritual welfare of students in these schools."

Dr. Willard D. Brown, for the Reformed Church in America, says:

"We are happy over the results obtained in the last five years. Recruit only for ministerial and missionary work. Presentation of the challenge through the usual agencies of churches, schools and colleges. Large numbers of men who have enrolled in seminaries and other schools for this work. Methods many and varied. Have held Life Work conferences in certain centers.



Laying emphasis upon quality rather than quantity. We have quantity."

Dr. Frank W. Stephenson reports, for the Methodist Protestant Church, that the Board of Young People's Work through its secretary holds summer conferences. Last season they resulted in about forty decisions for the ministry and missionary service. The Board of Education is promoting a "Men for the Ministry Sunday," with the purpose of bringing this matter to the attention of the entire denomination.

The United Lutheran Church, by Dr. Charles S. Bauslin, reports that its program is following the precedent of the last three years. Planning to put on a program of recruiting in the colleges by teams of seminary men. The recruiting efforts of the last ten years are just beginning to show fruitage. Have more men for the ministry in the colleges and seminaries than for fifteen years. A uniform date for the Day of Prayer for Colleges is very desirable. "Cannot the Church Boards unite on a uniform date?" is a question raised by Dr. Bauslin.

The United Presbyterian Church reports through Dr. J. E. Bradford:

"By action of the General Assembly, the Board of Education was authorized to establish a department of recruiting under the direction of a special committee. While the department is under the charge of the general secretary, the work is largely done by the chairman of the committee. An effort has been made to coordinate the program with that of the Committee on Evangelism and the Committee on Recruits for the Foreign Board. But the work has not been satisfactory. It is believed that a more unified approach to the youth of the church will have to be found. The call for Christian ministers, missionaries and educators has been sounded the last year in each of the colleges, with a gratifying response."

Dr. Harry T. Stock gives the following statement for Congregationalists and Recruiting:

"*Viewpoint:* That the choice of a life work is a major problem of youth to be considered in the light of full information. At the high-school age, opportunity should be given for intelligent decision.

"*Program:* Incorporation of life-work problems into the educational program at the high-school age, through topics and

projects for discussion groups. Addresses, conferences, etc., in thirty-two summer conferences. Building up a list of eligible and interested young people who are furnished with information five times a year.

*"Colleges and Universities:* Intensive team visits, eligible students listed and followed up with correspondence and bulletins.

*"Summer Service:* 75 to 100 students employed as assistant pastors, religious educational workers, etc., in rural and home missionary fields. This gives them a taste of the work, which is a fine recruiting agency.

*"Creation of a library of pamphlet literature."*

Dr. R. H. Bennett, in his report for the Methodist Episcopal Church, South, says:

"We have presented this year the Life Service call to some scores of thousands of young people in public speech and private conversation. The total enrollment of volunteers last year was 7,010. The present year 364 new names have been received, making a total of 7,374. The Discipline requires the 280 presiding elders to send in the names of all ministerial candidates and licentiates in their districts. One hundred and seventy-four have kept the law. Of the eighty-three school and college presidents, seventy-two have forwarded lists showing in their schools and colleges 478 students for the ministry and 694 for other forms of Christian service. The names are distributed for cultivation to that department of church activity for which the volunteer indicates a preference."

For the Disciples of Christ, Dr. H. O. Pritchard states:

"Recruitment and vocational guidance amongst Disciples is conducted under a joint committee consisting of representatives of the Board of Education and of the United Christian Missionary Society. This joint committee has divided the task into the following phases and put each in charge of a sub-committee. The ministry, summer conferences, student conferences, missionary selection, religious education, vocational guidance.

"A survey has been made of the situation in these respective fields, and upon the basis of these facts the work is being carried forward. Just now plans are being formulated for a more efficient prosecution of this whole enterprise."

Statement approved by Miss Frances P. Greenough for The Northern Baptist Convention:

"Splendid recruiting work is being done by the Life Service League, an organization of the Baptist Young People's Union. Efforts are made to discover and cultivate those who are willing

to commit their lives for the work of the church. The Life Work challenge is presented in assemblies, conventions, and local churches. Follow-up work is done by means of correspondence, leaflets, study courses, and directions as to their preparation. After Baptist students get to college they are cultivated individually for the ministry and missionary service."

Dr. W. F. Sheldon, for the Methodist Episcopal Church, approves the following:

"The General Conference of 1920 made provision for a Life Work Commission to lead in recruiting young people for vocations within the church. In 1924 this commission became the Life Work Committee with policy and work considerably restricted because of a greatly reduced budget. Conferences on recruiting are held in colleges and universities, guidance is given those who are considering the call to life service, and correspondence is carried on with large numbers of this class. About 30,000 are engaged in religious vocations within the denomination, including all specific types of full-time service. Some 1,500 new workers are needed every year. There is great concern about the quality of this new leadership. The very best is required. Plans are carried out to present the claims of the church to all young people who can meet the required standards."

The Presbyterian Church, U. S. A., has an Interboard Council for recruiting, organized according to the action of the last General Assembly, with Dr. L. B. Hillis as general director and Dr. Gilbert Lovell, assistant. The boards of the church cooperate through appointed representatives. Routing of teams and individuals for college and university visitation is done over one desk, so as to avoid duplication and reach the largest number of institutions. Reports of personal interviews are turned over to the board best fitted to continue the correspondence. Opportunities offered by summer conferences are improved. A "Vocation Day" is observed in many congregations, the number rapidly increasing. In thirty-nine colleges the last year there were 310 decisions for life work.

The United Brethren in Christ, through the Board of Education, began in 1913 to put forth special effort in this field, embodying the aim and purpose to enlist and train larger numbers of young people for Christian service and especially for the gospel ministry. Other departments of the church have cooper-

ated heartily, especially the Christian Endeavor and Board of Education. The Board of Education is in an advantageous position to lead in this line of service by reason of its close relations to the armies of young people in the church schools, and also by reason of the further fact that within its keeping and administration are the funds provided by the church to assist them in their preparation.

Encouraging numbers throughout the denomination have registered for life service, the total figures now being 2,553. The number of life work recruits in the schools of the church the last four years range from 310 as the smallest number for any year, to 415 as the largest number. Much is made of team visits to the schools. A commitment pledge is used; names are listed; follow-up work is done.

In securing commitments of life and service to the church, some of the organizations use a Life Service pledge, while others do not. The pledge no doubt has value in helping to make the undertaking and obligation clear to the candidate, and possibly in deepening his fidelity to the high calling, and surely helps toward records as a basis for follow-up work on the part of committees and church leaders.

Most of the denominations have a Life Work Committee or Commission, made responsible for interpreting the call and presenting the challenge to their young people for life service in the church. These committees and commissions are doing a work of inestimable value to their respective communions and to Christendom. Leaders in Young People's work are in most instances leaders in this enterprise, and rightly so. But we think the Boards of Education, through their secretaries, should keep in close touch and also give guidance and leadership in the field, because a call to the service of the church is also a call to prepare. Only those who make thorough preparation will count for much in ministerial, missionary and other types of full-time Christian service.

Some of the denominations have made surveys. The most complete, so far as we know, is that made by the Life Service

Commission of the Methodist Episcopal Church. It reveals the degree of training of ministers; whether there has been advance or retrogression in this particular; relation of training to success; the question of a trained ministry as related to the rural church; the numerical strength; its adequacy; whether gaining or losing in numbers; what the theological schools are doing to supply the need; the reason for so many "supply" charges. All this and much more was set forth in that survey.

We believe surveys are essential if we are to know where we are, what we are doing, what our needs are, where we are going, difficulties to be overcome, forces and agencies necessary to healthful progress. The survey is the diagnosis, and makes possible a wise and proper prescription.

Some valuable pieces of recruiting literature have been produced. Some of these are tracts of only a few pages, which can be given wide circulation at small expense. Others are of larger content grading on up to those in book form of from one hundred to a few hundred pages. The former are especially valuable for use in discovering candidates, and the latter in guiding and grounding them. A list of some of these is as follows:

"Why I Enterde the Ministry," by Carl S. Patton.

"The Minister as a Vocational Counsellor," by E. A. Worthley.

"What Shall I Do with My Life?" by H. I. Donnelly.

"The Will of God and a Man's Life Work," by H. B. Wright.

"The Greatest Work in the World," by Anna Brown Linsley.

"The Future Leadership of the Church," by John R. Mott.

The best fields for recruiting are found away from the dense populations, out in the rural regions and towns.

It is in the power of parents very largely to solve this whole problem, if they can be led to understand the meaningfulness and glory of the ministry. Pastors have the opportunity for stamping high and noble conceptions of the ministry upon the hearts and minds of parents. We must labor to bring in the time when parents shall count it the highest honor to give their children to the holy work of the church, and when, like Hannah of old, they shall consecrate them to the Lord before they are born.

There are hindrances, of course, as there are in every field of Christian effort. Materialism and its tendencies have placed tremendous values upon the things which perish and hence have strengthened their appeal to our youth. Agnosticism has weakened authority more and more till it is well nigh lost. The controversy between Fundamentalists and Modernists is another hindrance.

But we are achieving in spite of these and other hindrances. And we must achieve, for ministers of the Gospel and missionaries of the Cross and those engaged in kindred work are now and ever will be the greatest need and mightiest asset of the church and civilization.

\* \* \* \* \*

#### DR. WILLIAM CHALMERS COVERT

The word "recruiting" in connection with the work of pressing the claims of full time Christian service upon our students and young people is objectionable. It seems to connote some kind of intellectual coercion or at least a too clever regime of persuasion to fall pleasantly on the ears of our modern students. No objection is offered, however, to any frank discussion of the claims of Christian service if the note of sincerity and open-mindedness characterize the appeal.

The Presbyterian Church U. S. A. is facing a serious deficit in its ministry and the supply of trained men and women, directors of religious education and assistants is far below the demand. There is, therefore, at this time a special urgency in the work of presenting the call for Christian service to available students. Our Department of Recruiting under Dr. Lewis B. Hillis, formerly student pastor at the University of California, has undertaken to meet the situation and looks for one thousand applicants at the opening of the next school year.

During the past year ninety-one educational institutions were visited by the staff consisting of two men and three women. The visit covering a few days makes but little of public addresses, depending chiefly on personal interviews.



A cooperative program is in effect unifying the recruiting work done under the mission boards, university pastors and young people's conferences and clearing through Dr. Hillis.

Through these contacts the names of 550 young people interested in preparation for some kind of Christian work have been received during the year.

Names of students expressing preference for mission work, Christian Association work, or any other form of organized Christian service, are at once referred to the headquarters of the activity for helpful advice, and follow-up methods are set in motion.

During the month of May 524 seniors, whose names were in the files of the department, were written a personal letter of congratulation and inquiry as to their plans. The correspondence resulting is most encouraging.

Evangelistic meetings, adapted to meet the intellectual tastes and spiritual needs of the students as conducted in 36 institutions, brought the names of 2,600 parents to the office as intercessors and cooperators in the work of guiding their children to decision as to their life work.

In preparation for Vocation Day, set annually for the first Sunday in May, 150,000 pieces of literature were sent to pastors, Sunday School officers, and young people's leaders. The appeal was carried to the local church in a pageant and special sermons to be simultaneous throughout the church. All pastors broadcasting were specially asked to appeal to students and young people, urging the immediate consideration of full time Christian service. All magazines and instructional periodicals issued by the Board reaching the high school students carry vocational advice and appealing statements of spiritual needs to be met by personal service.

The whole area of sensitive youth is by no means touched by this inadequate approach on behalf of life's major duties, but each year sees a larger enlistment of the young in activities born of the church. The appeal on behalf of the pulpit seems at present to be less moving. There is an improvement noticeable in the last entrance classes of our seminaries both as to members and qualities.

## CONFERENCES AND CONVENTIONS FOR YOUNG PEOPLE

*Extract from the Minutes of a Meeting of the Executive Committee of the Council of Church Boards of Education, Held in New York City, March 24, 1926*

**Voted:** That as soon as conditions be found practicable, a department be developed in CHRISTIAN EDUCATION to be devoted to student work. Active cooperation should be sought here of the Continuation Committee of the Evanston Conference, the Student Department of the Federal Council of Churches, and the Conference of Church Workers in Universities of the United States. The plan of devoting the June issue of CHRISTIAN EDUCATION entirely to "Youth" was approved.

The Executive Secretary was encouraged to present, in such ways as he may find practicable, to college executives their opportunity in fostering the widespread desire of students to "participate in their own education."

The Executive Secretary was instructed to provide for student representation at the next annual meeting of the Council, in accordance with the action of the Council in January, 1926.

The attention of the University Committee is called to the instruction of the Council for the appointment of at least one university pastor and one student on that Committee.

### LUTHERAN STUDENT CONFERENCES, 1925

CARLOS P. HARRY

Conferences of Lutheran students were held during 1925 at Pennsylvania State College, State College, Pa., Lenoir Rhyne, Hickory, N. C., Lutheran Student House, Pittsburgh, Pa., Iowa State Teachers' College, Cedar Falls, Ia., University of North Dakota, Grand Forks, N. Dak., St. Olaf College, Northfield, Minn., University of Nebraska, Lincoln, Nebr.

The smallest of these conferences was the one at Lincoln with twenty-five delegates from six institutions in Nebraska and Kansas. The largest was at Hickory, seventy-five delegates from twenty institutions. The others had about fifty delegates. A total of approximately three hundred Lutheran students met in

these conferences representing nearly ninety different institutions, including Lutheran colleges and theological seminaries, state universities, state colleges and normal schools, independent colleges and the colleges of other denominations where there are Lutheran students in attendance.

These conferences began on Friday afternoon or evening and lasted until Sunday afternoon or evening, the time of opening and closing being governed by the train connections. Most of them were held in the month of February. The one at the University of North Dakota, Grand Forks, was held in May; the one at St. Olaf College in December. Most of them began with supper, and after the usual speeches of welcome, etc., the first main topic was presented by an invited speaker. The conference on Saturday morning was devoted to consideration of topics of vital interest to Lutheran students. Luncheon and dinner were taken together on Saturday afternoon, which was devoted in part to a business session, in part to recreational and social features provided by local Lutheran students in the place where the conference met. Other topics of vital interest were discussed on Saturday evening and at the Sunday-school hour on Sunday morning. Most of the conferences concluded after Sunday morning service with a special sermon. One or two of the conferences closed with the Holy Communion. Some had a further session on Sunday afternoon. The management of the conference is entirely in the hands of students. Each conference is in reality a regional meeting of the Lutheran Student Association of America, which includes all Lutheran students enrolled in educational institutions of higher learning.

The Association was formed by a group of Lutheran students who met in conjunction with the Lutheran Brotherhood of America at Toledo in May, 1922. This group of students called a general convention of Lutheran students which met at Augustana College, Rock Island, April, 1923. Here the constitution was formally adopted and officers elected. A paper named the *Big Inkwell* was established and provision was made for annual conferences of Lutheran students in convenient geographical areas in 1925. At Penn State College the 1925 gathering was the fifth for the Lutheran students in that region, conferences

having been held there for three years in succession before the Lutheran Student Association of America was formed. These early conferences were held under the direction of the Board of Education of the United Lutheran Church in America. Since the formation of the Lutheran Student Association of America the Board of Education of the United Lutheran Church has no official relation to the conferences. Secretaries of the Board have been present at most of the conferences. They have also advised with the student committees setting up the conferences in many instances, though not always. Two representatives from each of the geographical regions are elected at the annual conferences by the students present to meet with the representatives of the other regions in the council of the Lutheran Student Association of America. This council has been meeting annually in August. It elects the general officers of the Association from its own number, appoints the editor and manager of the *Big Inkwell* and adopts a program of objectives for Lutheran students for the coming year. In most instances the programs of the regional conferences have been built around the objectives adopted by the council.

The purpose of the whole movement as defined by its constitution is to afford a means whereby Lutheran students may consider and act upon their common problems in Christ's service in conformity with the common faith of the Lutheran Church in America.

Considerable time has been devoted each year to the consideration of the ways in which the attention both as a general movement and on which campus may best carry out its purpose in relation to the problems of Lutheran students.

The topics discussed may be easily grouped under these headings which in fact are the titles of the addresses delivered at several of the conferences: the student and his purpose; the student and the church; the student and his faith; campus problems; personal evangelism; the teachings of the church; the work of the Lutheran Student Association of America; what Lutherans can contribute to modern life; the world service of the National Lutheran Council; the Gospel conception of life in its relation to the thought of to-day; the Gospel conception of present-day life; war and peace; race; divorce problem.

A registration fee of from two to four dollars has been charged. This has covered the cost of the convention, including Saturday's meals. Entertainment for the delegates has been provided by the local groups on the Harvard plan. Usually the Friday evening dinner is provided by the local group.

It is to be noted the Lutheran Student Association of America and the conferences set up under its auspices and its paper are a genuine student movement. They have asked and received the advice and guidance of older and more experienced persons in many instances but the initiative, the finances and the management of the whole movement have been entirely in the hands of the students themselves.

#### THE FEDERATED STUDENT COMMITTEE

MARY E. MARKLEY

The Federated Student Committee will celebrate its fifth birthday next week. It came into being through an invitation of the Student Committee of the Federation of Woman's Boards of Foreign Missions to the Council of Women for Home Missions for women members of their Committee on Recruiting to attend a joint meeting. That was January, 1921. Meetings since that time have been held regularly three or four times a year. Constituent bodies represented in membership are: Federation of Woman's Boards of Foreign Missions, Council of Women for Home Missions, Council of Church Boards of Education, Young Women's Christian Association, Student Volunteer Movement, Student Fellowship for Christian Life Service.

This takes in practically all women who are doing religious work with students. The minutes are sent to about sixty women of various bodies. Usually about twenty-five women are in attendance.

The Federated Student Committee is merely "an informal group for consultation and co-operation in religious work among women students." It has no executive power. It is really a clearing house of information and methods.

The far-reaching possibilities of processes and problems raised in discussions and investigations of the Federated Student Committee can be seen concretely in a brief survey of items in the minutes of the last meeting in September, 1925:

I. Report and discussion of Migrant Work under the Council of Women for Home Missions. This work has been encouraged and brought to the attention of students with the sanction and aid of the Federated Student Committee.

II. Report and discussion of Union Christian Colleges for Women in the Orient. The financial campaign some years ago by the Federation of Woman's Boards of Foreign Missions was backed by the Federated Committee.

III. Report from the Executive Committee of the Student Council of the Young Women's Christian Association.

IV. Report from the Council of Christian Associations.

V. Plans for Interdenominational Student Conferences at Evanston.

VI. Young Women's Christian Association Student Conferences.

VII. Church Team Visits.

Other investigations and inquiries that have been made in connection with the Federated Student Committee are: (a) Inquiry into student giving to all objectives through the church, Christian Association or other agencies; (b) relation of students to rural church; (c) religious education or activities of students in connection with church or Young Women's Christian Association; (d) relation of Young Women's Christian Association to church.

Of the projects mentioned above the most interesting is that of church team visits. These were begun in the eastern colleges for women where students felt that more of the student body could be interested in the church if church board and Christian Association representatives would visit a campus upon invitation and follow a program set up by the combined Christian forces at work on the campus. Since the first year of such visits, invitations from co-educational colleges and universities have usually been extended to men secretaries of the various church



boards. These invitations have been cleared through the University Committee of the Council of Church Boards of Education.

*List of Church Team Visits Made Under Auspices of the  
Federated Student Committee*

1922-1923: New Hampshire State College, Mt. Holyoke, Smith, Wellesley, Cornell, Syracuse, Michgian University, Michgian Agricultural College, Oberlin, Ohio State University, Ohio University, Miami University, West Virginia University, Indiana University, Chicago University, Northwestern University, Beloit College, Knox College, University of California, University of Oregon, Oregon Agricultural College, University of Washington, Washington State College, University of Idaho.

1923-1924: Vassar, Michigan Agricultural College, University of Minnesota, University of Nebraska, University of Kansas, University of Iowa, Iowa State College.

1924-1925: Whitman College, State College of Washington, University of Idaho, University of Washington, Oregon Agricultural College, University of Oregon, Ohio State University.

1925-1926: Elmira College, Cornell University, Miami University, Cincinnati University, University of West Virginia, Ohio University, Ohio Wesleyan University, Michigan State College, Ypsilanti Normal School, New Hampshire University, Pittsburgh University and Carnegie Tech.

WORK OF THE CONTINUATION COMMITTEE OF THE EVANSTON  
INTERDENOMINATIONAL STUDENT CONFERENCE

H. E. EVANS

COLUMBIA UNIVERSITY

At the usual student conference great heights of inspiration are generally reached and after the closing session the cooling off process begins. Not so with the recent Interdenominational Student Conference at Evanston, for the Continuation Committee

is at work on some very interesting projects that will mean much to the life of the church. At last we have a group of students and leaders that are willing to do more than lip service for the church. The Continuation Committee of the Evanston Conference seems to realize that a new day in student religious work is coming and they are reckoning with the Christian Church in their deliberations. Too often we have heard the old cry "What's the matter with the church?" and too often the people who raise the cry stay out of the church. Groups of students from all over the country allied with the Evanston group are doing more than raising the cry "What's the matter with the church?", for they are attempting to find out actually what is the matter, if anything, and are devoting their lives as Christian young people to work with the church.

The denominational papers have given extraordinarily favorable notice to the reports of progress that have been sent out by the Continuation Committee. Mr. Stanley High, whose vocation takes him to all parts of the country, writes:

"There are other signs of progress. In the last ten days I have come into contact with five different youth-initiated gatherings to study in local communities in the vicinity of New York the problem of youth and the church. It is no exaggeration to say that Evanston provided a stimulus for these projects. Over this last week-end in New Haven, Conn., 3,000 young people gathered in conference to discuss the same problems. That, too, is an Evanston aftermath."

The Continuation Committee is working quietly along the lines approved by the mid-winter convention. The following studies are now being undertaken.

*Projects in Which the Continuation Committee of the Evanston Interdenominational Student Conference is Cooperating*

1. *Church Student Cooperation:*

To study the possibilities of interdenominational church approach to the college campus; responsible: Ralph Barton, University of Missouri.

2. *The Educational Processes of the Church*, that is, an effort to to make more easily available to students the facts concerning the machinery of the church and the effectiveness of

that machinery in the present social order; responsible: O. D. Foster, Council of Church Boards of Education.

3. *Approach of the Church to College Students:*
  - (a) Contact by personnel. A study of church leadership in college communities.
  - (b) Homiletic approach. A study of the stock phrases of the church—an endeavor to put old-fashioned religion into the terms of religious psychology.
  - (c) Vocational approach; responsible: Howard McClusky, Department of Psychology, University of Michigan.
4. *Commission of Foreign Students to Study Better Relation of the Foreign Students to the Church;* responsible: Mr. Paik, Yale Divinity School.
5. *Students and the Church's Relationship to the International Problem;* responsible: Walter Van Kirk, Federal Council of Churches.
6. *Investigation of the Church's Relationship to Industrial Problems;* responsible: W. Walter Ludwig, Ohio University Student Pastor.
7. *Investigation and Correlation of Program of the Church and that of the Christian Associations;* entirely student responsibility.

It was suggested that a nucleus commission for carrying forward these projects should consist of five students—three undergraduates and two graduates; the size and constitution of this group, however, being left to the discretion of the individual in charge of the project.

The chairmen of the project commissions will welcome the cooperation of students and university and church leaders in the collection of data and in the preparation of all reports covering these specific subjects. The inquiries centering around these various projects are being initiated with the thought of strengthening the church and helping it more adequately to meet the challenge of the present day.

Mr. Harold A. Ehrensperger, Garret Biblical Institute, Evanston, Ill., has been named as the student chairman of the Continuation Committee. Mr. Ralph Barton, elected by the Con-

tinuation Committee as Executive Secretary, will begin his work at the close of the present school year with an office in New York City. Mr. Stanley High leaves for a trip around the world in June and will represent the Continuation Committee in conference with European leaders.

THE NATIONAL STUDENT CONFERENCE CALLED BY THE COUNCIL  
OF CHRISTIAN ASSOCIATIONS

FRANCIS MILLER

STUDENT SECRETARY, YOUNG MEN'S CHRISTIAN ASSOCIATION

The National Student Conference being called by the Council of Christian Associations will be held at Milwaukee, Wisconsin, December 28-January 1, during the next Christmas holidays. For six months the Conference Committee under the chairmanship of Bruce Curry has been laboring upon the principles which should determine the character of such a national conference and upon the program which would provide an adequate expression for these. The committee is probably the most representative that has ever been assigned such a task for the student field. In addition to student representation from the Council of Christian Associations it includes in its membership Dr. S. Parkes Cadman of the Federal Council of Churches, Dr. Robert L. Kelly of the Council of Church Boards of Education, Dr. W. P. Schell from the Presbyterian Board of Foreign Missions, Mr. Stanley High of the Evanston Continuation Committee and representatives from the student Volunteer Movement, theological colleges, foreign student groups, and other related movements and interests.

The Committee has been untiring in its efforts to discover what the central needs of American student life are and to provide for the kind of conference that will best meet these. The program is still in tentative form but its outlines are becoming sufficiently clear to give one a general impression of its character.

The theme around which the program is being built has been stated in the question, "Has Christianity the way out for the life

of the world today?" Four great subjects have emerged as defining the areas within which students are seeking for help in answering this question.

Can God be found and experienced in a kinship sense?

*Issue:* The material versus the spiritual interpretation of life.

Is there a God who is impartial in His love?

*Issue:* Present barriers and discrimination between classes, races, nations, etc.

Is there a God who is Universal Father?

*Issue:* Human nature and the achievement of personality.

Is God engaged in a moral struggle?

*Issue:* What is involved in self-realization? What is the source of an adequate dynamic?

#### *The Way of the Cross as the Way of Life*

Each one of these major themes will probably occupy one day of the Conference. It is proposed to deal with them in a manner which will commend itself to sound educational theory and at the same time will draw upon the richest spiritual experience available.

The program for a typical day will be something like this. The day really begins at the evening meeting. At that time the central theme for the day will be opened. The purpose of this initial consideration will be to present Jesus' view of the subject and then describe current American conceptions and beliefs in the hope that a vivid sense of contrast will result. After a period of worship in the morning there will be a "data" meeting at which data will be presented bearing upon the issues raised and their solution drawn from personal religious experience, science, psychology, etc. The gathering will then break up into small discussion groups to thrash out the questions that have been raised and to discover what is involved in answering them. The afternoon will be left free for meetings that may spontaneously appear and for group worship.

The Committee is determined to have on hand the best help on each subject that can be secured even if the persons concerned

in some instances may have to be brought from Europe or the Orient.

The total registration of the Conference will be limited to about 3,000.

It is also proposed to have a national conference for theological students on the day immediately preceding the larger gathering (December 27). Dr. S. M. Cavert of the Federal Council of Churches has accepted the Chairmanship of the Program Committee of this Conference.

#### PRINCETON CONFERENCE

CLARENCE P. SHEDD

STUDENT SECRETARY, YOUNG MEN'S CHRISTIAN ASSOCIATION

Murray Dodge Hall, the Student Young Men's Christian Association of Princeton, on April 13-16, was the scene of the annual meeting of all traveling secretaries related to the Student Y. M. C. A. work of the country. Besides the traveling student staff a number of guests were present representing allied student interests and the general Y. M. C. A. movement. Among these guests were Miss Leslie Blanchard, Miss Juliette Derricotte, and Miss Grace Loucks, of the National Student Council of the Y. W. C. A.; Dr. Robert L. Kelly, of the Council of Church Boards of Education, and Miss Willa Young and Mr. Charles Corbette, secretaries of the Committee on Christian World's Education of the Council of Christian Associations.

The days at Princeton were devoted to conferring regarding some of the major problems confronting the extension of student work in the United States. Daily periods of cooperative worship were led by Mr. David R. Porter, National Executive Secretary of the Student Movement. Another period each day was devoted to the problems related to evangelism and was led by Henry P. Van Dusen. An hour bearing on some of the problems in education was led by Dr. Arthur Holmes, of the University of Pennsylvania.



This meeting of State and National Traveling Student Secretaries with delegates from allied student movements visualized in a most effective way the essential unity of American student work.

#### MID-ATLANTIC SEMINARY CONFERENCE

RAY GIBBONS

UNION THEOLOGICAL SEMINARY

"Mid-Atlantic" does not describe either the place of meeting or the state of mind of the eighty seminary students from twenty different schools who met at Crozer, April 16th and 17th, for a conference; it describes the regions from which these students came. From all varieties of schools, theological and Biblical, liberal and conservative, denominational and undenominational, they came under the warm welcome of Crozer for two days' friendly discussion of "Present Day Seminaries and the Church of the Future."

The primary purpose of the conference was fellowship. What inter-seminary fellowship there has been, with the exception of the similar conference the year before, has developed in most accidental ways through athletic competitions and sporadic visits. It was keenly felt that potential preachers who expected to work together all their life should have more adequate opportunity of fellowship while yet in seminary. Though late in the year for such a gathering, the inter-seminary committee accepted the invitation of Crozer to come to Chester, Pa., in April to hold their second Middle-Atlantic Inter-Seminary Conference. The hopes of the committee were more than fulfilled in the friendly feeling and good-will which prevailed and grew throughout the Conference. It is a hopeful sign for the church of the future that its ministers-to-be are already uniting in friendship.

The second purpose of the conference was to discuss and consider what values students are getting out of the seminary course. Toward this end Mr. Francis Miller, National Student Secretary of the Young Men's Christian Association, outlined what he con-

in some instances may have to be brought from Europe or the Orient.

The total registration of the Conference will be limited to about 3,000.

It is also proposed to have a national conference for theological students on the day immediately preceding the larger gathering (December 27). Dr. S. M. Cavert of the Federal Council of Churches has accepted the Chairmanship of the Program Committee of this Conference.

#### PRINCETON CONFERENCE

CLARENCE P. SHEDD

STUDENT SECRETARY, YOUNG MEN'S CHRISTIAN ASSOCIATION

Murray Dodge Hall, the Student Young Men's Christian Association of Princeton, on April 13-16, was the scene of the annual meeting of all traveling secretaries related to the Student Y. M. C. A. work of the country. Besides the traveling student staff a number of guests were present representing allied student interests and the general Y. M. C. A. movement. Among these guests were Miss Leslie Blanchard, Miss Juliette Derriotte, and Miss Grace Loucks, of the National Student Council of the Y. W. C. A.; Dr. Robert L. Kelly, of the Council of Church Boards of Education, and Miss Willa Young and Mr. Charles Corbette, secretaries of the Committee on Christian World's Education of the Council of Christian Associations.

The days at Princeton were devoted to conferring regarding some of the major problems confronting the extension of student work in the United States. Daily periods of cooperative worship were led by Mr. David R. Porter, National Executive Secretary of the Student Movement. Another period each day was devoted to the problems related to evangelism and was led by Henry P. Van Dusen. An hour bearing on some of the problems in education was led by Dr. Arthur Holmes, of the University of Pennsylvania.

This meeting of State and National Traveling Student Secretaries with delegates from allied student movements visualized in a most effective way the essential unity of American student work.

#### MID-ATLANTIC SEMINARY CONFERENCE

RAY GIBBONS

UNION THEOLOGICAL SEMINARY

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sidered to be "Christ's Ideal for His Church Today," a church free from class and race distinction, community centered yet international, and forming in truth a real fellowship of worship. Then Dr. Robert L. Kelly, author of *Theological Education in America*, surveyed what various seminaries were already doing to prepare men for such a church. His review of the present seminary situation was both a cause for sorrow and a challenge. Dr. George W. Richards, President of the Reformed Theological Seminary, spoke on "Is Church Unity Attainable?", making a hopeful plea for unity of spirit without uniformity of organization and creed. Dr. A. Ray Petty gave a fiery talk on "The Social Service Program of the Church." After each of these talks there was opportunity for questions and discussion of which many availed themselves.

The main discussion of the conference, however, was the two hour session Saturday morning on the question "What Values are we getting out of our Seminary Course?" Toward this discussion all the previous speeches contributed, and subsequent speeches borrowed. Five groups, under student leadership, discussed what they thought a minister needed, what the seminary was already giving him, and what it should give. Many students spoke from experience in actual ministry and in seminary study. Some of the suggested improvements were: more co-operation on the part of both students and faculty with each other, more supervision of and more opportunity for practice work during the seminary course, more study of the social sciences with emphasis on case work, fewer and better correlated courses, and more inter-seminary conferences. In the closing session five students briefly told what their seminary work had meant to them as prospective ministers. Dr. George Stewart, Associate Minister of Madison Avenue Presbyterian Church, New York City, gave the closing address on "The Opportunity of the Christian Minister." Although not making a formal address to the Conference, we must give special recognition to Dr. M. G. Evans, President of Crozer Seminary, whose spirit permeated and pervaded the work of the whole conference. It was with genuine regret that the delegates departed.

What will come of it? Plans are now being made for another inter-seminary conference at Auburn Seminary, under the lead-

ership of the new conference president, Mr. Elbert P. Boyden of Auburn. This will be held this coming November. There will also be a conference for preparatory school men at the Reformed Theological Seminary at Lancaster, Pa., and for college men at Western Seminary, Pittsburgh. Other plans are indefinite but it is hoped that the spirit of Crozer and the conference there will carry over into each of the various seminaries, that the hard thinking there will become hard work in each local situation, that the fellowship there may be fellowship elsewhere, and that a conference of students in seminaries will lead to a concert of ministers in the church.

## THE FEDERAL COUNCIL AND YOUTH

WALTER W. VAN KIRK

SECRETARY, COMMISSION ON INTERNATIONAL JUSTICE  
AND GOODWILL

The Federal Council of Churches is responding to the challenge of youth. An additional secretary has been added to the executive staff of the Commission on International Justice and Goodwill, chiefly for the purpose of interpreting to students and other youth groups the church's cooperative program of international righteousness.

A Committee on World Friendship among Young People is being set up by this Commission. Many of the executive leaders of the various denominational young people's societies are among its members. It is expected that this Committee will sponsor a large number of interdenominational projects among young people for the promotion of world peace. For example, International Goodwill Sunday is being observed on May 16.

The observance of this day will bring together many of the young people's societies on the college campus and in the local community into a youth mass meeting for the advancement of international understanding among the nations of the world.

Then, too, the Federal Council of Churches has just issued the first number of its "Student News Letter." This publication is being sent to one thousand students of college grade and to the

same number of denominational and interdenominational university pastors and student workers. It is intended as a medium of information regarding the church's activities in the field of industrial, international and interracial relations.

The writer has recently spoken to the students of Lafayette College, Ohio Wesleyan University, Drew Theological Seminary, Newton Theological Seminary, the Boston University School of Theology, Northeastern University and Brown University. Everywhere he found students eager to know something authentic about the church's interdenominational adventures for a better world order.

During the summer the writer will lead forums on international affairs at a number of student conferences on the Pacific Coast, including the Seabeck Y. M. C. A., the Mills College summer conference, the Baptist Young People's Anniversary Convention, the Asilomar Missionary Education Conference, the Pacific Palisades Assembly and the Pacific Summer School of the Y. M. C. A.

More and more the Federal Council of Churches will cultivate these student contacts.

### THE PARSONS COLLEGE BIBLE ENDOWMENT CAMPAIGN

DEAN CARL C. GUISE

In March 1925 Parsons College received through the Board of Christian Education of the Presbyterian Church an offer of \$50,000.00 provided the college would increase its endowment of the Bible Department to \$100,000.00 before March 31, 1926. The Board of Trustees of the college accepted the offer and the work was begun in September. Announcement is now joyfully made of the successful outcome of the campaign.

Parsons College has a separate building for the use of the Bible Department that has two lecture rooms, a library, a museum of exhibits from mission fields, a room used as a memorial to members of the Parsons family who built the building and endowed the school, and offices for the professors.



With this excellent equipment, a record of splendid achievement, and scholarly standards in the classroom, the feeling prevailed that the record of the school should merit the confidence of its friends. Somehow the money would be forthcoming.

President Howard McDonald and Field Secretary William Roberts assumed the task of raising the \$57,000.00 needed to secure the \$50,000.00 promised. President McDonald was compelled to abandon the campaign after a few weeks due to his broken health. Dr. E. B. Tuner of the Bible Department gave six weeks time to it. The work was done quietly and effectively.

The largest gift, \$40,000.00 was made by Winfield Smouse, Esq., of Washington, Iowa. Mr. Smouse has been a trustee of the college since 1904 and makes his gift as a testimony of his complete confidence in it. This assured success.

The Department will function next September according to a well-considered curriculum program and with three professors at work.

### HERE AND THERE

In a two-page review of "Tendencies in College Administration" in the April number of the *Catholic Educational Review*, Dr. James H. Ryan, Executive Secretary of the National Catholic Welfare Conference. says:

"Few men are better qualified to present faithfully and scientifically the current tendencies in American higher education than Dr. Robert Lincoln Kelly. His long years as a college administrator, to which must be added his service as Secretary of the Association of American Colleges, render him a fit interpreter of college ideals and practice. His new book, therefore, comes as a very welcome addition to the fast growing library on colleges and college education which has been appearing in recent years."

Professor Louis Landre, of Northwestern University, has contributed to a recent issue of *Les Langues Modernes*, a seven-page translation of Dr. Kelly's comparison of American and French systems of college administration, as found in "Tendencies in College Administration."

Mlle. Andrée Pratoucy, graduate student at the Sorbonne, and president of the Association of Former Franco-American Exchange Scholars in Paris, has translated the seventh chapter of "Tendencies in College Administration," on American college life into French for the *Revue Universitaire*, March, 1926.

Dr. O. D. Foster has been spending several weeks in the universities of the Pacific Coast.

At a meeting of the Association of American Colleges' Commission on College Architecture and College Instruction in the Fine Arts held at the office of the Carnegie Corporation on May 1, Miss Beam's elaborate report on the teaching of Fine Arts in typical American colleges was presented in full, and arrangements are now under way for publication.

An Executive Secretary of a Students' Religious Council in one of the great state universities, wrote after attending the annual meeting of the Council of Church Boards of Education:

"I shall always remain very greatly indebted for the wonderful experience in New York City which you made possible. It has developed in me my sense of responsibility for the development of the cooperative idea among our churches."

A student committee representing the Student Council and the *Daily News* at Yale are cooperating in a personnel investigation. The scope of the investigation may be summarized under the heads: Student motives for coming to college, ways of making a curriculum more interesting and stimulating; the basis of choice for freshmen between Yale College and Sheffield Scientific School; the educational background of students; the occupational and economic background; the student's distribution of time.

Professor Julian L. Coolidge of the Mathematics Department of Harvard, submits a table indicating the trend by percentages in student preferences in religion at Harvard during recent years. The table is as follows:

	1895	1905	1915	1922
Episcopalians .....	20	23	22	21
Evangelical .....	28	23	20	19
Unitarian .....	20	19	17	10
Roman Catholic .....	4	6	11	7
Jewish .....	2	4	8	13
Scattering .....	2	5	4	3
Not interested .....	21	20	18	27

Professor Coolidge says: "It is hard to draw very definite conclusions from the table as a whole. Clearly there has been a marked slump since the war. It is hard to believe that there is not some connection between the two. I believe that the Episcopalians have held up because they have been more keenly alive to the situation than some others, and far better organized to cope with it than, let us say, the heterogeneous Evangelical category. I see nothing in the figures to connect the various changes with any change in the religious attitude of the university authorities or the trend of instruction.

"Is there a connection between the 50 per cent. increase in the proportion of the religiously indifferent and the increase in lawlessness in the same period? If so, what do we propose to do about it?"

Under the leadership of Owen E. Pence of the Illinois State Young Men's Christian Association, college groups in Illinois have been working out various problem areas in the course of their study and discussions. The norms are health, social relations, money, leisure or time, vocation, religious outlook or philosophy of life, intellectual integrity or mental grip, civic discipline, relation to contemporary human issues. Some groups of students have added aesthetics and relations between men and women.

It is suggested that this list or another truer to the actual life-situation of students might afford criteria for curriculum building in terms of life-needs, rather than the present comprehensive "subject" presentation. Such approaches from the voluntary side might give a new reality to curriculum work. It might also give new meaning and dignity to the relations between students and faculty men.

Mr. W. Walter Ludwig, interdenominational student pastor at Ohio University, issues a comprehensive report for each month, in which the activities of his office are set forth in illuminating detail. He finds no dearth of material to make a fascinating picture of student life at his institution.

The National Student Forum will conduct a "Student University" for the fourth time the coming summer. The university will function on the farm of George Pratt, Jr., Bridgewater,

Conn. Mr. Pratt is associate editor of *The New Student*. The program includes conferences on journalism, psychology, sex, religion, education, drama, three conferences on books, and a seminar without assigned topic.

An analysis of the attendance at the Interdenominational Student Conference held at Evanston during the Christmas holidays showed 904 student delegates present, representing thirty denominations, and 325 non-student delegates representing eighteen denominations and thirty-one organizations. Student campus affiliations for 623 students reporting were as follows: Student Volunteers 108, Y. M. C. A. Cabinet Officers 75, Y. W. C. A. Cabinet Officers 85, church student groups 202, Fellowship of Youth for Peace 54, Fellowship of Reconciliation 26, National Student Forum 15, Student Fellowship for Christian Life Service 29, other student organizations 29. There were 192 institutions represented.

The Student Committee on Sunday Convocations at the University of Michigan has conducted an experimental series of Sunday evening meetings during the month of May, at which Dr. Albert Parker Fitch, Bishop Francis J. McConnell and Dean W. L. Sperry were invited to speak. It was hoped that many college men and women known to be deeply concerned with ethical, religious and social questions, who rarely attend the regular church services in Ann Arbor might be reached through these meetings organized and carried out by the Student Committee in the university auditorium upon a non-denominational basis. If successful, a similar series will be arranged in the fall.

Dr. J. E. Sarles, Congregational University Pastor at Madison, Wisconsin, writes that there the outstanding united effort by the church groups has centered in the monthly Sunday evening "All-University" Religious Service, the object being to hold a service that is devotional and at the same time give the students opportunity to hear men of prominence on religious subjects. He says: "The church groups are financing the undertaking, though a collection has been very helpful in taking care of our expenses. There is a cooperating faculty committee that has been very much interested in the project and has given it considerable time. The responsibility has been put very largely into the hands of a

student committee which has been very efficient. This committee is made up of representative students selected by a small committee on which were the president of our Woman's Self-Government Association and the Union—and the committee has on it Jews and Catholics as well as students from the other church groups. The effort has met with such good success that larger plans are being laid for next year."

The Dean of the Association of Religious Teachers at the University of Texas has recently reported that there were 600 students registered for the Bible courses given by the Association for which university credit is given.

The influence of a single student may be highly significant. The *News Bulletin* of the Lutheran Board gives this unusual story:

"We met her for the first time at Iowa State Teachers College where she was one of the leading workers in the Lutheran group. Two years later we saw her at the Student Volunteer Quadrennial at Indianapolis where she represented her college. She had already made her decision to take nurses' training for hospital work in foreign lands and after graduation and two years' teaching entered last fall the Nurses' Training School at Battle Creek College.

"It was at the Ohio Valley Regional Conference that we met her again. There was no Lutheran organization at Battle Creek College, but she represented the group of six Lutheran nurses whom she found there. Upon her return she took time to look up other Lutheran students. There were no lists on file in the office but her efforts located seventeen others. A dinner was held in March and eighteen enthusiastic students organized and elected this student president. The group resolved to hold at least two more meetings this year, to ask each student for twenty-five cents to meet their obligations to the Lutheran Student Association of American, and to plan for activities next year.

"During our visit to Battle Creek we were told of this student's popularity with her fellow students and of her readiness to help everyone. She is a leader in the Student Self-Government Committee. Her leadership in the Student Volunteer group has increased its membership and attendance. Last year but four delegates represented Battle Creek College at the State Conference. This year through her personal efforts twenty-one delegates attended."

June—the Commencement season—is the high tide of the year for young people. CHRISTIAN EDUCATION planned months ago

to make its June issue a "Youth" number, and lo, we find ourselves in the height of fashion! "Youth Numbers" of magazines appear on every side. Among these, the May issue of the *World Call* is one of the most attractive. Printed in clear type on excellent paper and profusely illustrated, it carries a remarkable series of articles written by energetic young men and women now in college or professional school, who have the courage of their convictions, and know how to express them. The magazine contains also news notes and timely contributions from leaders in important movements of perennial appeal in all parts of the world—Russia, China, Latin-America, etc. We endorse the editor's foreword when, after commenting upon the zeal of Russian youth for knowledge and for the realization of national ideals, he says: "One may not agree with the principles which they hold, but he cannot fail to be stirred by their enthusiasm and devotion, with which feeling we have a bond of understanding after compiling a youth number of American thought!"

Data gathered by the National Student Federation of America indicate that 315 college presidents are of the opinion that college religion shifted in the first quarter of the twentieth century from devotion and individualism to social service. Compulsory chapel attendance of both Sunday and week day was advocated in the South. New England opposed all compulsion, and other sections of the country favored it for week day services. The ministers as a body were not alarmed at the religious status of American students.

The Wisconsin Gideons in annual convention at Milwaukee on May 1, considered a resolution proposing that the Gideons place Bibles in all high schools, as for many years this organization has placed Bibles in the rooms of hotels throughout the country.

The radio magazine, *Listening In*, reports that President Coolidge's address before the Department of Superintendence of the National Education Association, which was broadcast from Station WEAJ and other stations of the Bell system, was heard more widely than any other speech the President ever made.

It is the business of everyone interested in education to insist upon the school as the primary and most effective instrument of social progress. The art of giving shape to human powers is the supreme art.—*John Dewey*.



## FOR THE WORKER'S BOOKSHELF

*Through the Eyes of Youth* contains the discussions of 500 Methodist students who assembled in the Louisville Conference to consider industry, race, war, public opinion, the church, etc., in 1924. Dr. Halford E. Luccock presents the Foreword. The Abingdon Press, New York.

*The Revolt of Youth* by Stanley High undertakes to present the international "Youth Movement" as it manifests itself in foreign countries, Europe, Latin-America, China and Japan. The remarkable and spontaneous post-bellum uprising of youth is set forth in condensed and readable form. The Abingdon Press, New York.

*Modern Education in Korea* by Dr. Horace H. Underwood, Professor of Philosophy in Chosen Christian College, Seoul, is a distinct contribution to our educational science of the Orient. Dr. Underwood represents the second generation of missionary effort in Korea and is admirably fitted for his task. As the author points out in discussing the opportunity of missionary education, "in the modern world the results of success or failure in one locality must be felt directly by another," and today Korea is considerably nearer to us than Washington was to St. Louis one hundred years ago measured by time for transportation between points.

This book of 336 pages covers the development of education in Korea from the time it ceased to be the Hermit Nation to the present, with appropriate emphasis on recent changes and the marvelous opportunity of our generation. Published by the Chosen Christian College, 156 Fifth Ave., New York. Price, \$3.00.

*Christ and the Problems of Youth* by John M. Verstag is an attempt to picture "the light that was the light of men" in a way not inconsistent with the light of the social sciences and of psychology. The topics discussed are Christ and youth, Christ

and our decisions, Christ and truth, Christ and progress, Christ and our task. The devotional note is preserved throughout.

*A Study of Student Loans and Their Relation to Higher Educational Finance* by L. J. Chassee, the first of the Harmon Foundation Monographs, is a book that should be on the desk of every college administrative officer. It contains 170 pages, and is illustrated with charts, tables and diagrams. There are six chapters devoted to the discussion of vital topics, a brief digest of the material with accompanying recommendations and an appendix containing typical printed forms, rules for the administration of the Harmon Loan Funds, letters and notices used in collection work, comparison with university practice in foreign countries, etc. The study was made by the Student Loan Information Bureau under the auspices of the Association of University and College Business Officers of the Eastern States and under the supervision of Mr. G. C. Wintringer, Controller of Princeton University, chairman of its committee. That it is much more than an ordinary report of statistical character, while containing statistics, is evident from the chapter readings, viz., I. Financial Development of Higher Education; II. Sources of Educational Income; III. Allocation of Higher Educational Costs; IV. The Student as a Financial Risk; V. Financing the Student; VI. The Administration of Student Loans. Copies may be secured from the Harmon Foundation, 140 Nassau Street, New York. Price, \$1.00.

### CAMPAIGN NOTES

Otterbein College, which started her Jubilee Fund three years ago for \$2,000,000 for endowment and buildings, announces that nearly \$1,000,000 has been pledged and most of it paid, all for endowment. Included were gifts of \$250,000 from the General Education Board and \$75,000 from the Carnegie Corporation.

Lebanon Valley College is collecting pledges secured in its campaign of 1924 aggregating some \$700,000.

Canton Christian College, Canton, China, with an office at 18 E. 41st Street, New York City, is seeking an endowment of \$2,000,000.

The recent death of Mrs. Steven V. Harkness in her eighty-ninth year brings into prominence her generous philanthropies. The charitable and public service bequests named in the will drawn in 1920 aggregated \$36,650,000. Of this sum, however, \$30,000,000 had been paid over during the last six years. The following donations are of educational significance: Yale University, \$3,000,000, Presbyterian Board of Foreign Missions, \$2,500,000, Presbyterian Board of Home Missions, \$2,500,000, Presbyterian New York City Missions, \$1,000,000, the Hampton Normal and Agricultural Institute, \$750,000, the Tuskegee Normal and Industrial Institute, \$500,000.

The Larger Life Movement of the Moravian Church, marks the 200th anniversary of its renewal in Saxony, 1727-1927. The "Larger Life Fund" seeks an endowment fund of \$750,000.

Virginia Union University and Hartshorn Memorial College, Richmond, Virginia, are seeking \$600,000 in a campaign now under way. The Virginia Union University has an ultimate program calling for the securing of \$2,000,000, and Hartshorn College is seeking soon an endowment of \$500,000 and a dormitory fund of \$100,000—a total of \$600,000.

The American Church Building Fund Commission of the Protestant Episcopal Church is seeking in the year 1926 an increase to its permanent funds of \$1,000,000.

The American Bankers Association has recently authorized the raising of a fund of \$500,000 to provide scholarships for research in American colleges in the field of banking and economics. Bankers from every State have joined in pledging the amount.

### DEDICATION OF PEOPLES CHURCH

The dedication of the new Peoples Church at East Lansing, Michigan, took place according to schedule, the week of May 11 to 18. The event during the week that would most interest readers of CHRISTIAN EDUCATION was All-College night, when representatives of Michigan colleges and the state university spoke at a banquet of students and faculty that took every seat, large numbers being turned away. President Spencer, of Hillsdale, spoke for the colleges, and Hon. T. E. Johnson, Superintendent of Public Instruction, for the university.

Sunday, May 16, was the great day, when 5,000 people attended the services, or visited the church, according to the "State Journal" of Lansing. President O. S. Davis, of the Chicago Theological Seminary, preached in the morning, and Bishop Thomas Nicholson at night. The McCune chapel, named in honor of the pastor, was dedicated in the afternoon, Bishop Nicholson presiding, and four Lansing pastors conducting the service.

The dedicatory service for the church was conducted by one representative of each of the four cooperating denominations, namely, the Baptist, Congregational, Methodist and Presbyterian. Tribute was paid to the Congregationalists, and particularly to State Superintendent J. W. Sutherland, for the gracious and magnanimous manner in which they had relinquished denominational claims on the Peoples Church (which had been a Congregational Church for sixteen years) in order that three other great church bodies might share equally in its work, the church thus becoming interdenominational.

One hundred sixteen persons were received into membership at the morning service, twenty-one of these being students, and the cash offering for the furnishings fund amounted to ten thousand dollars.

I quote from a letter from President K. L. Butterfield, of Michigan State College, which I am certain he would not object to being made public:

"It is now nearly a week since I first saw the interior of the new church and my admiration and enthusiasm for the building have increased every time I have been in it. It is really a marvelous affair. I think it is almost a stroke of genius, perhaps quite. At any rate, I want to congratulate you on the conception and on the faith, courage and patience that have prevailed in making the dream come true."—*Contributor*.

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